Our Cover

Of course it means evangelism. In a whole library of books, the Bible stands out; and in the Bible there is magnified for every Christian the imperative passage, "Go ye——" During this season of the year, practically every Christian communion around the world is stressing the evangelistic message. The message is heralded far and wide to all, to those outside the church of course, but also to those passive church members whose usefulness as Christians is measured by their ability to warm the pews. The emphasis of the evangelistic season, from New Year's to Easter, is not on enlarging church membership rolls; that is a popular fallacy that has long kept the church's estimated strength on a nose-counting basis. The purpose is and should be to increase the spiritual life and Christian passion of the church. The rest will naturally follow.

Our great foreign missionary enterprise will be surveyed in the next number. The work will be measured—in terms of statistics and "not shown in the statistics." If you would have a grasp of the significance of the work today, don't miss the March number!

Mrs. Ross' Picture

The full page picture of Mother Ross which appeared in the November number has aroused much favorable comment from our readers, many of whom took this opportunity of preserving the likeness. A number of very splendid prints have been made from this cut and may be obtained from Mrs. Clifford Weaver, McKinney, Texas, for the cost of handling.

Indexes and Bound Volumes

As in previous years, a complete index of the eighth volume of WORLD CALL, covering the entire year of 1926, has been prepared and will be supplied without charge to subscribers who request it.

A number of complete volumes for 1926 will be bound with the index in heavy green buckram cloth. These may be had at $3.50 each, postpaid.

A handy binder, in which each copy and the year's index can be easily inserted, is available at $1.50 each.

Christmas Again

At the Memphis convention President Burnham read a letter in which there was an anonymous offer to pay half the expenses of the commission to the Orient provided the balance was paid by a few others before the end of the year. The total amount, which included the cost of printing the commission's report as well as the traveling expenses of the members, was $7,500. Before December 31, four friends of the work joined the original donors in meeting the entire expense. In effect, this reduces the deficit in the general fund by that amount—a comfortable Christmas gift.

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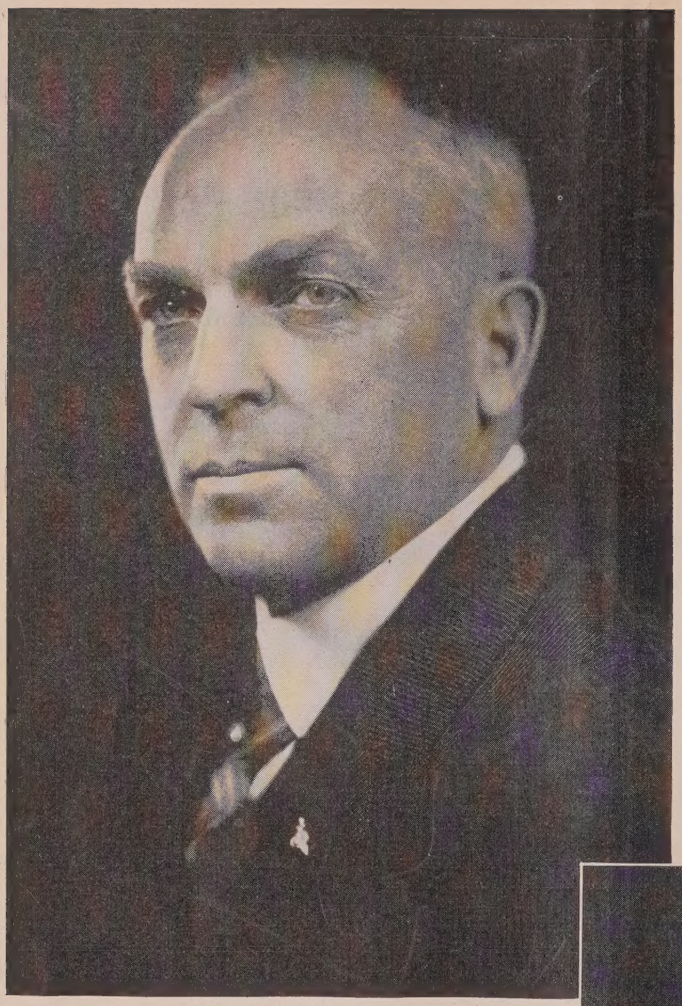


Charles Reign Scoville
Chairman of the committee on the Nineteen Hundredth Anniversary of Pentecost; marvelously blessed in evangelistic labors.
(See Page 9)

Arlene Dux Scoville
Inspiration and assistant of her husband as soloist and personal evangelist.

WORLD CALL

BY THIS SIGN CONQUER

VOLUME IX FEBRUARY, 1927 NUMBER 2

Forevermore

THAT which we count a duty or a burden we wish to get through with as quickly as possible, and once for all. Our privileges and pleasures, on the other hand, we are glad to have continuous and perpetual. It irks us to think of having to get up and dress 365 mornings this year, but we contemplate with satisfaction the prospect of eating 1,095 meals in the same twelve months.

Whatever may be our feelings in the matter, there are a number of things that we cannot put into the once-for-all category but must keep in the forevermore class. We should like to take one bottle of medicine or one course of treatment that would assure us good health without further care for the rest of our days. We might even submit cheerfully to a major operation to the same end. Our physicians tell us, however, and our common sense agrees, that health is a reward of the constant observance of the laws of life. We want to make one investment or perform one great labor and win a competence, but all authorities and all experience and observation confirm the copy book maxim, "Everlastingly at it wins success."

Especially alluring is the prospect of gaining heaven at a bound, and certain passages of Scripture, if isolated, seem to hold out the promise of such an achievement or gift, just as an occasional individual has discovered a gold mine or an oil gusher. With every promise of the free gift of God in Christ Jesus is the necessity of "going on to perfection," of "working out our salvation with fear and trembling." There is no laying on of hands, no gift of the Holy Spirit, no new birth, however genuine, that precludes this necessity.

As a matter of fact we need to revise our classifications. The normal ways of health, industry, thrift and growth in righteousness are paths of satisfaction and of joy. Their wholesomeness was accurately sensed by the college boy at the end of a day in the harvest field, "It's hard work, but it's great!" Abiding in Christ, the only way of growing in grace, is not a life of self-indulgence, but Peter and James and John, Wesley and Campbell and McLean got infinitely greater happiness out of it than any man of their times secured in the pursuit of pleasure, fortune or fame.

Especially insidious is the illusion that we can quickly get through with the giving of the gospel to others. The immeasurable blessings of revivals, protracted meetings and evangelistic campaigns (our changing from one term to another is a symptom of our effort to attain the impossible), have been partially lost by our notion that the converts were perpetually safe within the fold and that the congregation was through with evangelism for a year or a decade.

> Life is one continued battle, never ended, never o'er,
> And the Christian's path to glory is a conflict evermore.

THE great watchword of the Student Volunteer Movement, "The Evangelization of the World in This Generation," has been similarly misconstrued. Mott, Wilder and Speer never dreamed that the realization of that aim would mean the cessation of missionary effort. Rather they were, and are, constrained by the conviction that "This is the only generation we can reach." Our fathers failed to evangelize their generation and our children will have to give the gospel to the people of their day, but our generation can never hear the Word unless we bring it to them.

If life holds any finer joy for us than continuously growing up into Christ, it is surely to be found in the fellowship of those who are passing through the same delightful process and rugged discipline, and in bearing his gospel to others, both individually and in cooperation. Early in the preparation for the joyous celebration of the nineteen hundredth anniversary of Pentecost we are therefore proposing a threefold slogan:

The Evangelization of the World in Every Generation;

The Evangelization of This Church Every Week;

The Evangelization of My Own Soul Every Day.

Christian Men

THE bedrock foundation of the organic brotherhood of the Disciples of Christ is made up of consecrated Christians. Among them the position of the layman in the pew is increasingly important. Perhaps to a larger extent than any other the degree of the material growth of our communion is dependent on his spiritual consecration, his support, his influence, his financial backing. In times past his loyalty has largely undergirded all great movements of expansion in our history. Now he is concerning himself with the great problems that are confronting the United Christian Missionary Society.

Twenty-six prominent laymen, business and professional men, from fifteen states came to St. Louis on December 15 at the invitation of the United Society to consider the relation of themselves and their fellows to the world program of Christ and his kingdom. Some of them traveled a full day and night to be present; all of them laid aside exacting duties.

For eight hours they were in session with only the president of the society and one other secretary in their midst to give needed information. They studied the program of possible advance and they surveyed the means of its advancement. The two did not coincide. Then the laymen themselves suggested the solution—the enlisting of every man in the brotherhood to the support of the task.

The immediate emphasis in the program proposed that day by the laymen is that of holding men's banquets beginning in January and continuing over February and March, in fifty centers. They proposed also to hold one hundred mass meetings in centers where the banquets were not feasible. It is estimated that this initial venture in their campaign to interest and enlist men will reach approximately 25,000. And when a league of twenty-five thousand Christian men calls "Forward March!" the things of which old men dream and young men vision are not far in the offing.

The Bishops' Crusade

NOTEWORTHY in the religious world is the nation-wide movement in the Protestant Episcopal church known as the Bishops' Crusade. It originated in the House of Bishops and was authorized by last year's General Convention. Bishop Thomas C. Darst, chairman of the National Commission on Evangelism, is at the head of the Crusade and a layman, Leon C. Palmer, is campaign secretary.

The principal period of this revival is the first six weeks of the New Year, but they spent much time in advance preparation and will give still more in carrying the message out to the last rural parish from the centers where they hold intensive services for six days. Churches that have counted themselves more evangelistic can get both suggestions and encouragement from such statements as these:

One hundred of the foremost leaders of the church, men and women, are being organized into a crusading body who will sweep from one end of the country to the other in a manner not dissimilar to the methods used in great national political campaigns, but with dignity befitting the cause in which they are engaged; addressing mass meetings, conducting services, holding conferences in which the note of a practical Christianity will be struck, and the indifferent, the backsliding, the hesitant be recalled to a sense of their duties, privileges and responsibilities both as church members and citizens. Special prayers are being prepared for the Crusade, a list of selected hymns will be issued, and a mass of literature is being printed for distribution covering all the plans. In each of the eighty-eight dioceses of the church in continental United States special organizations have been formed to further the campaign intensively.

Bishop Darst, describing the Crusade, says: "Our object is to bring to the church a fresh realization of its power and mission; to kindle again in the hearts of its members a passion for the souls of men; to arouse the church from its lethargy and send it out clad in the shining armor of a great faith to complete the task committed to its hands; to sound a note of sacrificial devotion immeasurably bigger than ourselves."

Does the Answer to No. 10 Explain Anything?

(*See page* 5.)

THE questionnaire ballot on religion which was printed in December for ten days by 200 newspapers in as many different cities in forty states has proved somewhat of a revelation of the religious character of the American people. Approximately 150,000 people answered the questionnaire. Following is a percentage of the replies:

Question.	Yes Pct.	No Pct.
1. Do you believe in God?	91	9
2. Do you believe in immortality?	88	12
3. Do you believe in prayer as a means of personal relationship with God?	88	12
4. Do you believe that Jesus was divine as no other man was divine?	85	15
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?	85	15
6. Are you an active member of any church?	77	23
7. Do you regularly attend any religious services?	76	24
8. Would you be willing to have your family grow up in a community in which there is no church?	13	87
9. Do you regularly have "family" worship in your home?	42	58
10. Were you brought up in a religious home?	87	13
11. Do you send your children to any school of religious instruction?	72	28
12. Do you think that religion in some form is necessary element of life for the individual and for the community?	87	13

What of the Christian Home?

Can it still function as the greatest evangelizing agency on earth?

By J. H. GARRISON

THE home is the unit of the race. It is also the unit of society, of civilization, of the state and of all governments. Is it not also the unit of religion and of evangelism? It is the one gate through which all mankind, normally born, pass by the mystery of birth into the greater mystery of life with its sublime possibilities. The home, the child! Take these two words out of our vocabulary, with the realities for which they stand, and all history, literature and religion become impossible. What an impoverishment! Words that hold such infinite significance deserve our careful thought.

The child! Look at the life in its mother's arms. It is a bundle of unknown possibilities. Is it to be a reformer who builds up, or a deformer who tears down? That depends very largely on how its undeveloped faculties shall be developed. Childhood in its tender years, when its eyes look with rapture on the wonder of the world, is the most impressionable period, when the mind and heart are most easily molded by those simple but vital facts, truths and principles which determine the child's future life and the place it is to fill in the world. No one can consider carefully these undeveloped powers of body, mind and spirit in the little child, without being impressed with the solemn responsibility of training it aright.

The home is the training place and the parents are the divinely appointed first teachers who, by example and teaching, determine very largely the child's course when it leaves that home. The home should be religious if the children are to be so. It is not enough that the home should be religious, for there is a type of religion that repels the young, casting a sort of gloom over the home. But true Christianity is a cheering and joy-inspiring religion. Unless the home is happier and more joyful for its religion, it is the wrong kind. Christianity—that is the religion of Christ—creates a joyous atmosphere which pervades the home and teaches that it not only has the promise of happiness in the life to come but that it has the possession of the greatest happiness in the present life.

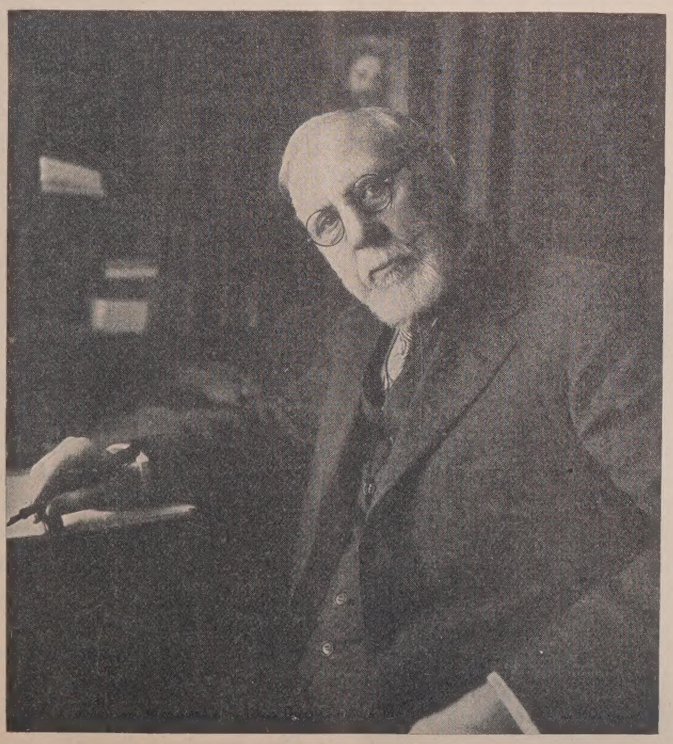
What are some of the seed truths which may be planted in the child heart at home to prepare it for evangelization by the parents? Very much depends on what is taught. Let us mention a few of the fundamentals:

1. There is one God over all, pure and good, who grants us all the good things we enjoy; who is pleased with us when we do right and displeased when we do wrong. Our own conscience approves us when we do what we know is right and disapproves us when we do that which we know to be wrong. That God has given us this conscience which approves us when we do right and is displeased with us when we do that which is wrong.

2. That "God is Love" and has shown his love for us in sending Jesus Christ, his only begotten Son, into the world to show his love for us and to provide the means of our salvation. And that this Christ so loved us as to die for mankind by submitting to death on the cross.

3. That Jesus rose from the dead on the third day after his crucifixion, ascending to his Father, and thus showing us that there is life beyond death. He also taught us how we may share that life with him both here and hereafter.

4. Some of the great truths of the Sermon on the Mount, and especially the prayer which Jesus taught his disciples to pray, commonly known as the "Lord's Prayer," and to pray that prayer and also to make their own petitions. Of course attendance at Sunday school and church will be found very important in accomplishing the end which all good parents have in view, and it is the home which determines the attendance at



J. H. Garrison Nearing 84

As Dr. Garrison's birthday is February 2, this is a sort of anniversary message. A review of his autobiography appears in this issue.

Sunday school and church. If Christ's religion has only a secondary place in the home, the attendance at Sunday school and church is likely to suffer.

5. The family reading, when of the right kind, is a great factor in home evangelism. A man of wide travel and observation said to me recently, "You would be surprised to know how small the amount of reading of our religious journals there is in the average family among us." No, we were not surprised at that, having had a great many years' experience along that line.

The fact that so few pastors, relatively, concern themselves with that matter is remarkable, when it is known that only by such reading their members can be intelligently informed concerning our various activities as a brotherhood. A vast increase in the offerings to all our missionary and benevolent interests would result from such reading, including books of permanent value.

All these factors in the home would prepare the soil for the seed of the kingdom, and if it did not result in a harvest of souls in the family, would so prepare the way for the work of the evangelist as to make the reaping of the harvest an easy task. It would be interesting to know what per cent of the converts, won by our evangelists, have received early religious training in the home, but I dare say it would be a larger number than would be generally supposed. But the number would be larger still if the religious training in the home were more general and more efficient.

If I am asked for scriptural authority for this, let us read among other portions of Holy Writ, these two passages: Proverbs 22:6, "Train up a child in the way he should go, and even when he is old he will not depart from it"; and Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." This testimony of the highest authority is richly confirmed by the experience and observation of all parents. That God may awaken them all to a proper sense of the responsibility laid upon them by this sacred trust, is much to be desired. The world is waiting for this blessed consummation.

No wonder, then, that we sing with such fervor,

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.
Home, home, sweet, sweet, home,
Be it ever so humble, there's no place like home.

Christ's Place in the Home

From Dr. Garrison's book, *Christ, the Way*

CHRIST'S place in the home must not be nominal and formal, but central and controlling. He must decide every question of business, of amusement, of literature, of education, of expenditure, of visitors in the home, of discipline and training, and of its relation to other homes and to society at large. That is to say, in determining all these questions, those who are responsible for the home are bound to ask, What would be pleasing to Christ, what would be in harmony with his will, what would conduce to the development of a life like his own, and to the advancement of his kingdom in the world? There is nothing too secular on the one hand, nor too sacred on the other, to be brought to the tribunal of the Master for his decision. The location of the home in the midst of proper environment, the occupation, the kind of education to give to children to fit them for life, the kind of books and papers to be read in the house, the kind of people we invite to be associates with our children, and the kind of marriages the sons and daughters are to contract, looking to future homes—all these questions, the right determination of which is of more importance than human mind can see, should never be decided without bringing Christ into the problem and asking ourselves what he would have us do.

—Courtesy Art Institute of Chicago

The Family
By George De Forest Brush

The home that has Christ enthroned therein is the greatest evangelistic agency in the world and the mightiest factor in the building up of the Kingdom of God on earth.

When Thirty Million People Read Together

By GEORGE W. KNEPPER

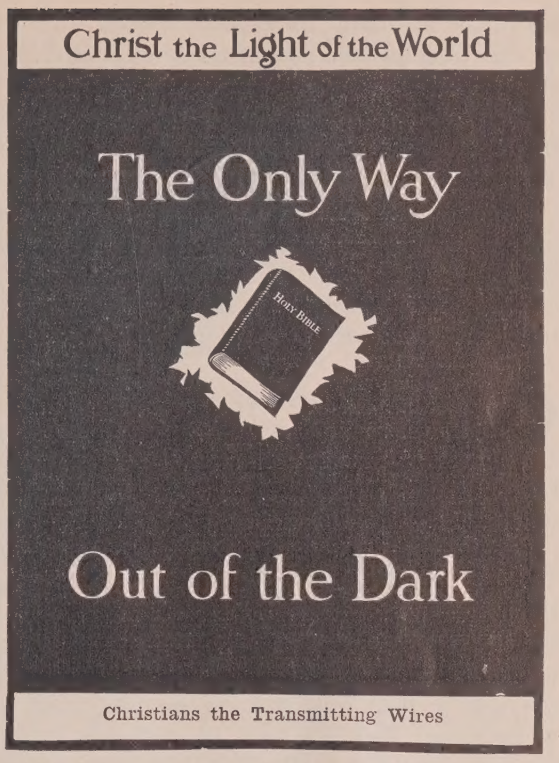
As minister of the great High Street Church of Akron, Ohio, Mr. Knepper leads a remarkable program of local and world-wide missionary enterprise

AS SIR WALTER SCOTT lay dying, he turned to his son-in-law and said: "Read to me out of the book." "What book, Sir Walter?" replied Lockhart. "There is but one book, the Bible," answered the great romancer. The Master of Abbotsford was right. There is one book. The Bible stands alone. It is incomparable. Judged by every test it is unique and overwhelming.

Any movement that puts an open Bible into the hands of man is not alone to be commended but to be supported to the utmost. There should be a joyous reception of the opportunity now being offered by the great evangelical churches of America under the leadership of the committee of evangelism of the Federal Council of Churches, to share in the work of enlisting the 30,000,000 Protestant church members in a Bible reading crusade. The plan calls for the reading of St. Luke's Gospel during January, and for the reading of the Acts of the Apostles during February. A chapter a day is the plan. Vast quantities of a cheap and handy edition of these two books are available. There is a thrill in this endeavor that should challenge the best that is in us. A Bible reading constituency would soon transform the church—and the world.

The Disciples of Christ ranks can view this gigantic effort with pardonable pride. Just as the United Christian Missionary Society blazed the way for a simplification of missionary organization, and just as our Men and Millions Movement gave impulse to countless other movements which added millions of money to the kingdom, so it was our people who found the idea and proved the worth of this simultaneous Bible reading, in last year's pre-Easter campaign.

Of all people we should enter most heartily into the promotion of this fine endeavor, not only because of our historical reverence for and loyalty to the Book and our consequent appeal to its authority in all things, but because there can be no better way to demonstrate to the world the groundwork of the faith that is ours. We have been exalting the Bible for a hundred years. In it are our name, our creed, our policy. We have no peculiar propaganda. Our life is in the Book. We then should be avid to induce its reading, for there is our vindication as a separate people, and there is our sermon to a divided and distraught church. St. Augustine heard the words: "Take and read." In his agony of soul they fell on his ear as a divine message. He did take, he did read. He found the Christ, and the religious world has not been the same since his conversion.



(Adapted from poster of the American Bible Society)

IT IS a source of pleasure that the Federal Council's committee made the happy selection of books to be read, that they did. Both are products of Luke's pen. The Gospel is devoted to Christ, the Acts is devoted to the church. Acts is a sequel to Luke. The Gospel will touch our personal life anew; the Acts will reveal the glory of the apostolic church. As one reads the parables, for instance, he is apt to say: "Is my life as it should be?" As he reads Acts, he is likely to ask: "Is my church like that of Christ?" A candid answer to either query would be helpful.

It only adds to the appeal to have the truth put in attractive form. Luke had a poet's heart. His prose is stately and moving. In short, he was the literary genius of the New Testament. He wrote deathless words. Read the story of the Good Samaritan anew. Now better it if you can by the addition, subtraction or change of a single word. The fact that you are baffled proves its perfection.

To the literary charm of his expression is added a choiceness of spirit that reflects the gentleman. Luke loved prayer, womanhood, childhood. "Beloved physician" that he was, he has sympathy for the suffering. In Acts he forever glories in the conversion of

the sinner, exalts the Spirit and his work, and is fired to rare zeal by the missionary conquests of the church. Withal he is enamored with Christ—the lowly Christ, who stooped to conquer. The third Gospel is Luke's work, but then Luke is the product of the gospel he records.

It only makes these two books of greater value to know their author had the real investigative passion. He tells us he went to the original sources, and checked and rechecked his story. He is a true historian and his record is credible.

ONE can only thank God as he thinks of the new light that will come to thousands on personal and church problems as they read these sacred chapters. "The entrance of Thy word giveth light." So it does. And light is illuminating. But light is more; it is purifying. One thinks of a fine figure of Oliver Wendell Holmes. He tells how one sometimes goes through a meadow and casually turns over a flat stone. What a world is revealed! Crickets, slugs, worms, poor bleached grass. And with the coming of the light to their warren every creature seeks to get under cover. But in a year, he continues, you go by the same spot and lo, the rich, lush grass covers all. Light had worked the transformation. In the providence of God, many souls will be transformed as they read these two beautiful books.

One outstanding truth in connection with the Bible is that it is axiomatic. It bears its own witness in its message. The gospel is not a syllogism to be argued; it is just good news to be believed. When we come to see that, the whole of preaching will be changed and the only apologetic necessary will be a redeemed life. The value of reading and rereading Scripture is not alone in becoming familiar with facts—even though they be the greatest of their kind—but in being permeated by the subtle but sublime spirit of the story.

This reflection indicates a wonderful power inherent in the sacred volume; it can point the way, but just as truly it inspires men to seek the way. This explains how thousands have been brought to God by a simple reading of some simple verse. It also proves this is not a common book; that it is divinely inspired. Fancy anyone charmed by some line of Shakespeare, Dante or Goethe, laying aside the volume and going out at once to pay his debts, cease blasphemy, reform his conduct and enlist in the uplift of the world. It simply can't be done. The Bible is from God, tells about the Christ of God, and the Holy Spirit of God brings conviction to those who read. As Ulysses was able to identify himself because he alone could draw Ulysses' bow, so we identify this as the Book of God for it alone does the work of God.

THERE never was a day when the reading of the Bible was so sorely needed as now. It is not only because we are bewildered by jangling creeds, but we are beset by devilish furies of intolerance, suspicion, criticisms and sectarianism. We are all divided into colors, classes, fraternities, unions, blocs. These are of the devil. Christ recognized only two kinds of men, good and bad, and with a supreme optimism, he taught that the bad could be made good and the good, better. There is nothing like a daily perusal of the sacred page to calm us, to give us soberness and sanity about the social order. All efforts we make for social readjustment will be futile unless we first obtain a true social attitude.

In the report of the British and Foreign Bible Society which has recently been issued, we are told of a visitor who groped his way one morning through a pitch-black fog into York Minster. It was so dark that he could not even discern the Cathedral. He opened a door which led into a vestibule, and still he could see nothing. He groped his way to the inner door and, throwing it open, was amazed to find the Cathedral flooded with brilliant sunshine. It did not take long to explain. The tower of the Minster stood high up and above the fog, and through its windows the light streamed. That is how the Bible encourages us to think of God. We see one another through the thick fog and gloom of suspicion and misunderstanding, but God sees us from the high altitude of his justice and mercy. The light that comes from above can penetrate the thickest gloom and dispel the darkest clouds. It is that light we seek for guidance.

Let every true disciple therefore hail with joy the present campaign of the Federal Council's committee on evangelism. It deserves our aid without stint. It is one of the most hopeful and helpful suggestions of a decade.

W. T. Stead used to tell how he refused to see the Passion Play, feeling it a debasement of the most holy of things. But his friends persuaded him he was wrong, so one year he went to Oberammergau. He saw the play, read the sincerity of the actors in their faces and voices, caught the atmosphere. To him it was overwhelming. He walked as in a trance. And ever and anon a voice seemed to say, "This is the story that transformed the world." All night he paced the floor unable to sleep under the spell of the passion. But just as the sun was coming up over the Bavarian Alps he opened his shutters to the newborn day. Then he heard another voice and it said, "Yes, and will transform it, and *will* transform it." In that faith he slept.

Here is our hope. This story has transformed, is transforming, will transform, "For the mouth of the Lord hath spoken it."

Celebrating the Church's Birthday

The Disciples of Christ prepare to observe the anniversary of Pentecost

> And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.—Acts 2:1-5.

THE nineteen hundredth Anniversary of Pentecost will be celebrated in 1930 by our entire world brotherhood. Looking forward to such a celebration, the Memphis convention appointed a committee of fifteen to work out plans and suggest a program that would lead up to and worthily observe the nineteen hundredth birthday of the church.

This committee of fifteen held its first meeting in Chicago, December 27 in the La Salle Hotel. Much time was given at the beginning of the meeting to the reading of the entire second chapter of Acts and to prayer. Great unity of spirit and oneness of purpose marked the entire day's discussion and plans. It was "an upper room experience," as these sat together and tried to think through a plan that would be big enough to challenge the strength of a great brotherhood and adequately and worthily celebrate the nineteen hundredth birthday of the church of Christ.

The committee was organized with Charles Reign Scoville as chairman; Cleveland Kleihauer, vice chairman; Jesse M. Bader, executive secretary; H. H. Peters, treasurer. From the committee of fifteen an administrative committee of five was named—Scoville, Pierce, Peters, Bader and Cartwright.

The committee of fifteen is asking the International Convention committee to increase its number to 120. This was the number that were together on the first Pentecost when the day started. This larger committee will serve to more adequately represent the life of the brotherhood and insure more effective results.

The program has not been completed in its details, and perhaps will not be for some time, but the committee is of one mind concerning the direction the program should take and the items to be included in this birthday celebration of the church.

The three-year program is to include emphasis on prayer, Christian unity, Bible reading, preaching, teaching, evangelism, stewardship, benevolence, missions, new church buildings, organization of new churches, the social gospel, international good will, interracial brotherhood, a study of the Holy Spirit, and a more faithful practice of the New Testament ordinances.

The committee felt that it was not too much to try to bring our world membership from one million and a half to two million by Pentecost, 1930. Another item included in the program is the completion of the new national church building in Washington, D. C., by 1930.

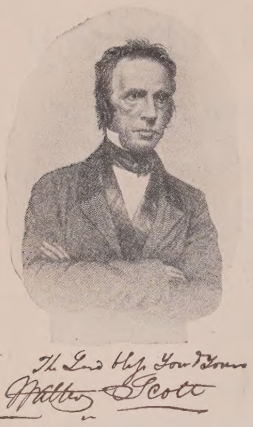
The program as it will be finally outlined will not be something to put down on the churches or present organizations and agencies, but each church, organization and agency, will be urged to plan a great challenging three-year program of its own, following as closely as possible the Pentecost program outlined by the committee of fifteen appointed by the International Convention, that there may be the largest unity and the most effective results.

All the countries and mission fields where we have churches and brethren are being asked to make a three-year program and join the anniversary celebration of Pentecost. It will be a glorious three years' experience with special emphasis on things spiritual. Christ and his church are ever to be kept at the center during the three years. There will be special emphasis on his life and work through the preaching and teaching ministry of the church. During the three years, the church membership is to be increased and undergirded with new spiritual power. The life of the whole church is to be revived and rekindled.

This three-year program is to be launched in all the churches and by all the organizations on Pentecost, June 5, this year. Overtures will be made soon to the other religious bodies of America to work out a three-year program for themselves to culminate on Pentecost, 1930.

The Pentecost committee, through F. D. Kershner, has received the opinion of some very eminent Biblical scholars of Yale, Union and Chicago, and three out of four favor 1930 as the nineteen hundredth anniversary of Pentecost. One scholar stated that in his judgment, the first Pentecost was May 22, A.D. 30.

What glorious three years are ahead for the Disciples of Christ, as they seek to honor Christ and his church.



Walter Scott, the Evangelist

An Interpretation

By ELMER ELLSWORTH SNODDY

Professor of Doctrine, College of the Bible, Lexington, Kentucky

FIFTEEN years after the "Last Will and Testament" of the Springfield Presbytery, and ten years after the publication of the "Declaration and Address," Walter Scott arrived in Pittsburgh, Pennsylvania, following a long voyage over the ocean and one almost as long over the Alleghenies. The "Westward Movement" was at high tide and he found himself in the midst of a vast throng from the older states and from Europe, crowding their way into the New West through Pittsburgh, its most accessible gateway. He was twenty-three years old, by nationality a Scot, in church affiliation a Presbyterian, in theology a Calvinist, in philosophy a Lockian, and in culture and training a graduate fresh from a famous university in his fatherland. Little aware was he that the time was coming when a great body of Christian people would hold a centennial in honor of his achievements as a Christian evangelist.

Walter Scott was an original soul and he had an original and unique part in the historical origin of the Disciples of Christ. Before he ever met the Campbells he was well on his way with his original contribution. After meeting the Campbells he became a life-long friend and co-worker in all their enterprises, but at no time did he ever become a subordinate, nor did they ever so regard him. Nothing could be more appropriate among the Disciples of Christ than the dedication of the current year to his memory.

Walter Scott's career in evangelism dates from the annual meeting of the Mahoning Baptist Association held in New Lisbon, Ohio, during the month of August, 1827. It is in commemoration of his appointment by this association "to teach and labor among the churches" that the present centennial is observed.

This meeting is almost as memorable in history as is its appointment of Walter Scott as evangelist. The names of many of its members have become household words among the Disciples. At former sessions the association had busied itself largely with business and ecclesiastical matters; at this session evangelism held the center of interest. A rising tide of evangelistic interest converted a body of ecclesiastical representatives into a band of evangelical Christians praying and planning for the salvation of the world. A minute of the meeting informs us the members "met at sunrise for prayer and praise, and continued till eight o'clock." On the Lord's' day, the last day of the session, after stating that the association met in the Presbyterian meeting-house for worship and two sermons, one by Jacob Osborne, the other by Alexander Campbell, another minute continues: "After a recess of a few minutes, and the immersion of some disciples in the creek, the brethren met at the Baptist meeting-house and broke bread, after which they dispersed, much comforted and edified by the exercises of the day." The devotion and spirituality made evident in these minutes remind one of some of the great meetings of the apostolic church recorded in the book of Acts.

BUT the high point was the appointment, as it is phrased in the records, of Walter Scott to do the work of an evangelist among the churches. The manner of his selection was without precedent among religious bodies in America. Present at the meeting were representatives of the "Christian" movement inaugurated by Barton W. Stone in central Kentucky. As if conscious that the interests of the association far transcended the functions and capacities of any one denomination, the members laid aside their official status and by resolution made these "Christians," immersed and unimmersed, their equals in all matters of deliberation and decision. The committee that reported Walter Scott's name to the association was made up of "all the teachers of Christianity present." Among these were J. Merrill, John Secrest and Joseph Gaston, "Christian" ministers and evangelists, prominent for their work's sake in southeastern Ohio. Some care is taken here to show that Walter Scott is to be remembered, not only for his own unique contribution, but also for the fact that in him the Kentucky movement headed by Barton W. Stone and the Pennsylvania movement headed by the Campbells came together, not on a program worked out and agreed upon beforehand, but by a living and spontaneous synthesis effected in the soul of Walter Scott, combining the evangelistic passion of Stone and the Biblical technique of the Campbells. In words of Holy Writ, "Christ created in himself of the two parties one man, so making peace." Union by divine creative synthesis! Perhaps there is no other way.

Apart from the initial meetings of Stone and Thomas Campbell, this meeting stands unsurpassed in spiritual power, fellowship and consequences in the whole history of the Disciples. Its only rival is the meeting held at Lexington, Kentucky, in 1832, in which the "Reformers" and "Christians" met.

Walter Scott's interpretation of his appointment and his response to it are worth giving in his own words. "I never made one objection to the appointment, but saw in it a providence I believed no mortal understood but myself. I immediately cut all other connections, abandoned my projected editorship, dissolved my academy; left my church, left my family, dropt the bitterest tear over my infant household that ever escaped my eyes, and set out under the simple conduct of Jesus Christ to make an experiment of what is now styled the Ancient Gospel."

A great meeting! A great soul! How could it be otherwise than that from their union there should issue a stream of evangelistic endeavor, still flowing a hundred years after, with its saving and life-giving waters.

During the eight years that passed from Walter Scott's arrival in Pittsburgh to his appointment by the Mahoning Association, a change amounting to nothing short of a revolution had taken place in his ideals and conceptions of Christianity.

Grave of Walter Scott, Mayslick, Kentucky

This change may be described as a series of discoveries. First in the series was *the discovery of the Bible.* In Scotland, in spite of its Protestant traditions the Bible had become overlaid and obscured by the Calvinistic system and the Westminster Confession. In his religious education Walter Scott had learned to read the Bible in terms of these historic documents and to find its primary use in giving divine sanction to them. As a consequence he came to America with little knowledge of the Bible and just as little interest in it. What the Old World failed to do the New World did through the ministry of a layman and teacher in an American academy. Under the guidance of this man, a fellow Scot by the name of Forrester, he discovered the Bible, detached it from all creedal and ecclesiastical authority, became so enamored by its contents that he ultimately gave up his academic ministry and dedicated himself to the ministry of the Word. At last a mother's prayer was answered!

Second in the series came *the discovery of Christ.* He counted this the supreme event of his life. The discovery was made while teaching the Gospels to the students of his academy during the week, and twice on Sunday to a small Haldanean group of Christians in Pittsburgh left leaderless by the tragic death of Mr. Forrester. This was at least a year before he met A. Campbell. By an original historical analysis of the Bible he recognized the primacy of the Gospels and in the Gospels he discovered the Christ. He called this "the great revelation" and in admiration for it he chalked over the doors of his academy the immortal truth, *"Jesus is the Christ."* Blessed academy! Was there ever another like it? How different from Plato who wrote over the gate to his academy, "Let no one enter here who does not know geometry." Of the discovery he himself says: "I was prompted to it by no man nor set of men, nor did I get it from men, but from the Book of God, and that too by a course of reading, meditation and prayer to God which he alone knows, and to him alone the praise is due." He called the movement with which he was identified "the overflow" of this great discovery. Was there ever a more fitting description of the origin of the movement of the Disciples of Christ?

Next in the series came *the discovery of the technique of conversion* through a study of the Acts of the Apostles. In this study he discovered and formulated the events of the conversion experience during apostolic times in the following order: Faith, confession, repentance, baptism, remission of sins, gift of the Holy Spirit and the promise of eternal life. He found conversion everywhere regarded an absolute mystery. By his simple Biblical formulation he made it an intelligent affair and thus brought light and relief to many a troubled soul. He put this technique on the background of Christ and the Gospels on the one hand, and the Christian life and the Epistles on the other. In this way the technique was immersed in the living experience of the convert. Since his day this technique has often been detached from the original setting given it by Walter Scott and itself made the content of the evangelistic sermon. Whenever this happens it becomes a dead law or dogma of conversion, both Christless and lifeless.

The last in the series of discoveries was that of *human personality.* Personality, regarded from the standpoint either of the intense emotionalism or of the Calvinism of the time, was a fiction. For man was absolutely passive in both, and absolute passivity, wherever found, spells elimination of personality. Individualism was the outstanding mark of frontier life. Never did the individual receive such emphasis as here. Walter Scott had discovered his own soul in action on the western frontier and in his message he challenged his hearers to discover their souls in the same way. He was a pragmatist and struck the pragmatic note fifty years before the days of William James and John Dewey.

At the time of his appointment Walter Scott still regarded his "Ancient Gospel" as in the experimental stage, for the reason that he had never had an opportunity to try it out. The Campbells so regarded it, as did also Joseph Gaston, the "Christian" minister and one of Walter Scott's most intimate friends. There is a human touch in his statement that after counseling with Gaston he thought it better to make the first experiment outside the bounds of the Mahoning Association. The experiment was probably made in one of Gaston's churches. Of course the experiment failed, for no experiment in religion could succeed where courage is lacking. The next experiment was in New Lisbon where he had been called to his ministry. Into this experiment he put the courage of his whole soul regardless of consequences. His first sermon was on Peter's confession, "Thou art the Christ, the Son of the living God." A Mr. Amend responded to the invitation, although he had heard but a portion of the sermon. He was an Israelite in whom there was no guile and cried out as he came forward, "Glory to God! I have found the man whom I have long sought for." Many others followed in the meeting and the "Ancient Gospel" forever passed out of the experimental stage into actual achievement.

This meeting begun November 18, 1827, marks the actual beginning of Walter Scott's long and fruitful evangelistic career. The story cannot be told here, it must be read elsewhere.

If the Walter Scott Centennial brings home to our hearts the fact that only by Christian evangelism can we ever save our souls from the sterility of a cultural religion and our churches from becoming plants full of creaking machinery; that only by such an evangelism can those who slip through the net of our organized programs be recovered and that vast multitude that lies beyond the reach of any organized church, be claimed for Christ, it will not have been observed in vain.

But an evangelism for these ends must itself issue out of the "overflow" of a fresh discovery of the Christ, an overflow that will forever cleanse it of every cultural art and mechanical device and leave as its only dependence for power and achievement what Walter Scott called the "Ancient Gospel."

The Common Things

I have a cup of common clay,
And from its depths I drink each day
The water of a living dream
Drawn from a bright and nameless stream.

I have a cloak of common stuff;
A faded thing, and coarse and rough;
But we have weathered night and storm
And kept a heart serene and warm.

And with my staff of common wood,
A happy pilgrim, I have stood
Beside the temple all day long
And bought contentment with a song.

I go upon a common way,
And every night and every day
Is full of common peace, and pain,
And dew and stars, and dust and rain.

And when I die a common death,
And close my eyes and yield my breath,
Let me lie down in common earth
Where all green growing things have birth.

BARBARA YOUNG
In The New York Times

The Burning Heart

"We cannot but speak the things we have seen and heard"

By JESSE M. BADER

Secretary of Evangelism, United Christian Missionary Society

MOSES turned aside to see the burning bush. Men will turn aside to see a burning heart. It is said of John the Baptist by Luke "that he was a burning and a shining light." In other words, he burned to shine. No wonder "then went out unto him Jerusalem and all Judea, and all the regions round about the Jordan" to hear him. He had a holy enthusiasm for righteousness and with a flaming tongue he called men to repentance.

Christianity is a religion of the burning heart. At its center is the Christ with a heart aflame with love for a lost world. He was enthusiastic for the redemption of his world. He gave himself to his work with abandon. It was said of him, "The zeal of thine house hath eaten me up." The passion of his heart is best expressed in the verse, every word of which is a monosyllable, "For the Son of Man came to seek and to save that which was lost." How can we claim to be his disciples unless we share his passion?

The early disciples on the way to Emmaus said, "Was not our heart burning within us while he spake to us in the way, while he opened to us the Scriptures?" Nearness to Christ, walking with Christ and conversation with Christ, produces the burning heart, for one cannot walk with him day by day and not be enthusiastic—hot-hearted both for him and his world program of redemption.

The pre-Easter evangelistic season which is to culminate on Easter Sunday is a call to walk the Emmaus road with Christ. This will produce the burning heart. These one hundred and seven days from New Year's to Easter, should be days of Bible reading when God talks to us and days of prayer, as we talk to God. The simultaneous Bible reading revival plan calls for the reading of Luke during January and Acts during February at the rate of a chapter each day. "Behold how good and how pleasant it is for brethren 'to read the Word of God' together." A new flame will be kindled on the altar of all hearts in the reading of a chapter each day. America just now needs to be called back to the old-fashioned way of daily Bible reading.

A revival of church attendance in the pre-Easter period would bring a new warmth and glow into the life of every congregation. Many have become indifferent and "follow afar off," coming only occasionally. In this season of the year when the fact of the sufferings of Christ and the death of Christ are again brought fresh to mind and heart, a challenge of loyalty to the communion service and church attendance is needed. This should be a season of faithful church attendance from now to Easter.

One cannot read the story of the early disciples as recorded in Acts without taking notice of their burning hearts. It is written of them, "And they continued steadfastly in the Apostles' teaching, and fellowship in the breaking of bread, and the prayers." They had an enthusiasm for Christ. The fire of faith leaped from one heart to another as each new disciple told another of his new found Christ. They not only had a Christian life to live but a torch to light.

THE burning heart produces the flaming tongue. After Isaiah's heart had been touched into warmth, an angel of the Lord took a live coal from off the altar and touched his tongue and this prophet became the flaming messenger of God, preaching a message of righteousness. The Holy Spirit came on the day of Pentecost, and it is recorded that "there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them." These tongues of fire were symbols of the divine plan for the redemption of the world, "for it pleased God by the foolishness of preaching to serve them that believe." Each disciple of Christ was to be a witness, and a witness is someone who tells what he knows about a person or a thing. "The gospel is not good advice, but is good news," and is to be told. Our religion is to be communicated by preaching and teaching from one to another. The altar of faith in one heart is to be lighted from the fire off the altar of another. Peter said, "We cannot but speak the things we have seen and heard." A heart burning to tell—one that could not be kept quiet even in the face of threats. One can preach to an audience of one or one thousand, and sometimes it is more difficult to preach to the former than the latter. The burning heart will seek to express its message through a flaming tongue. There are opportunities on every hand where the pulpit can be erected and the message delivered. One need not go far to find an audience. To some during these pre-Easter days, the home will be a good place to begin our soul winning, others will find someone in the same shop, store, factory, on the farm, or the next door neighbor.

The Christian religion is transmissive and not static. Is it too much to expect that during these 107 days each Christian shall multiply by two his faith and church membership? What Christ put first, his disciples have no right to make secondary.

There is great need in many quarters for a fresh

baptism of holy enthusiasm. In many hearts, the fire is out and on the altars of many churches there is all too little enthusiasm for world redemption. Not many Sunday school teachers or official boards are spending much time planning how they may win their own communities to God—not many hearts are burdened with the world's sin and yearning for its release and salvation. When asked how things are going in the church, the answer is likely to be, "Oh, almost as usual."

"Of course," says C. L. Goodell, "if there is no difference between 'him who serveth God and him who serveth him not,' if there is no difference between those who are dead in trespasses and sins and those who are alive in Christ Jesus, it will make little matter what we say or do. But if it is true that 'he who winneth souls is wise'; if it is true that he that 'turneth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins,' then how supremely important it is that we should nourish the celestial fire in our own hearts, that we should bring, with persistence which nothing can daunt, the message of life which we are commissioned of God to give, that we should arrest men in the highway of their sin, that we should seek those who are going astray, that we should be good shepherds of the sheep, carrying the lambs in our bosom and journeying far for those who have wandered in desert places, if so be that we may bring them back with rejoicing, or at least fulfill the holy description of a good shepherd which the Master has given, 'The good shepherd giveth his life for the sheep.' "

In one eastern church with a local budget last year of $80,000, there were just eight added on confession of faith. In another large church, it took an average of twenty-five members a whole year to win one. Turning this around, it means that it would take one Christian just twenty-five years to win one. Sherwood Eddy said recently in a St. Louis address that, considering the average evangelistic results for all the churches, it was taking about forty to win one, or taking one member forty years to win one other disciple to Christ. How long will it take to win America to Christ at this rate? If these things are so, is there not great need for more burning hearts and flaming tongues, during these soul winning days upon us? Who dares be listless and unconcerned when such facts and conditions face us and when many know not Christ?

—By Plockhorst.

The walk to Emmaus

Men dare greatly when they feel intensely. Nobly excited, they will venture in the world. Perhaps there is no venture in the world so magnificent as venturing on Christ and for Christ. Let no one be afraid of any undue excitement in this matter of evangelism, for at the present we are not within many miles of any undue emotion. To date no reports have been received from any part of the country that any church among us is suffering from too much emotion in leading precious souls to Christ.

In one of our large churches there is a thermometer hanging on the side of the pulpit. This is one of the best places for a thermometer. When there is a burning heart and a flaming tongue in the pulpit there is always warmth in the pew. One cannot grow American Beauty roses in a refrigerator, neither can souls be won to Christ in a church that is cold, lifeless and indifferent. But where there is a baptism of holy enthusiasm for soul winning, results will be in evidence in the Lord's day services. J. H. Jowett said, "If the church would be pure, the church must be passionate." This is another way of saying, "If the church would save herself, she must be busy in the salvation of others."

High up in the hills of Scotland one winter there was a little community on the hearths of whose homes every fire had gone out except in one home. In those early days the custom was for the neighbors to borrow fire from each other's hearths. The word spread about quickly that there was fire to be had from this one home. Soon all were wending their way to this one hearth, and carrying live coals home to light their own fires. It was not long until all homes were warming at the glow of their own fires.

A word spoken in season will warm a heart. An act of kindness, a thoughtful deed, will kindle a responsive glow of understanding and sympathy in an alien breast. But it takes more than simple words, something more vital than kind deeds to set a soul aflame with undying zeal; it takes actual contact with the consuming love and abundant life of the Master.

To get on the Emmaus road, to walk and converse with Christ, will produce the burning heart. His passion for world redemption becomes our passion and in that warmth of soul the churches can go out to win and save the least, the last and the lost.

He Has Faith in Men

How can a man have faith in God whom he has not seen, if he have no faith in his fellow man whom he does see?

By ALVA W. TAYLOR

WE WERE studying the attitude of workingmen toward the prohibition laws. Two factories, in sight of each other, were visited. The manager in each plant was asked to grant the privilege of interviewing his men during lunch hour. Both were ardent dry men and both had urged the benefits of prohibition on their employees. One of them said: "Sure; talk to them all you wish. We would be glad to know what they say to you." The other said: "Why talk to them—they are a stupid bunch. If you want to know the benefits of prohibition to labor, ask us." In the first case the workers were almost 100% favorable to prohibition; in the second case they were ninety per cent against it.

A little deeper study convinced us that it was largely a reflection of their attitude toward their employer. In the first case it was one of respect and honor toward an employer who believed in and trusted his men. He did not issue edicts and talk down to them; he consulted and talked things over with them. In the second case it was a "boss"; he had no faith in men, thought his employees, like himself, were out to get all they could out of the other fellow; and as a result the employees were against anything he was for.

The subject of this story was born to a fortune, graduated at Harvard (all expenses paid), was a clever yachtsman, and is one of three brothers, all of whom are nationally known. Norman is known as an editor and publicist by all readers of current event literature. Hutchins is a novelist and essayist known to many. William P. Hapgood is fond of calling himself the "runt pig of the litter," but he is now in a fair way to become the most famous of the three. It fell to him to take the family fortune and to make enough to underwrite the "literary fellers" should the fortunes of that precarious calling fail to put butter on the bread. So he started a canning and conserve plant, a business full of hazards owing to its seasonal character, the chance of crop failures and keen competition.

Eight years ago Mr. Hapgood lost interest in mere money making. That occupation is, after all, a rather narrow one if pursued as an end in itself. Other folks are quite as interesting and worth while as ourselves; and to take them and their fortunes into our life plans immensely widens one's horizon and turns a narrowing self-interest into a broadening altruism. The biggest man is rather small if left to himself, but the little fellow becomes big when he takes others in.

William P. Hapgood grinding out dollars might have succeeded in making a million, or he might have failed as a majority of money mongerers do; but William P. Hapgood using his business to make men and women cannot fail. Mere money seekers often go broke, but those who hunger and thirst after righteousness are always filled. Best of all, material success has increased in about the measure that he has put human weal first. In business, as in the family, it seems that good will and brotherliness pay best. Odd that the devil should still be able to convince so many otherwise capable men that "drive" is better than "lead."

"But, can you trust them," one of our group asked Seebohm Rowntree, the great Quaker cocoa maker, after he had told of his cooperative plan of work with his employees. "That, my young friend," he replied with mock severity, "is not the question. The question is, can they trust me? I have the money and the power. Since I convinced them that they could trust me, they have never disappointed me." The result is that Mr. Rowntree often leaves critical questions—questions that would cause strikes in other plants, to a committee on which the representatives of the workers are in a majority.

MR. HAPGOOD'S experience is the same; the wage earners fix their own wages as well as his salary and have always given the business the benefit of the doubt. They determine the hours to be worked and have never left a job undone. They divide the profits and always provide for the business before taking anything for themselves. There is an inherent rectitude in human nature, that will, on the average, respond to the right IF given an adequate chance. Men working together with good will naturally produce more than when they work under the same roof full of distrust and suspicion, each seeking nothing but what he can call his own. "If we cannot convert the industrial world by the rightness of it," says Mr. Hapgood, "we will drive them to it by outproducing them." The golden rule is not a mere pious precept; it is a law of life and fellowship, and, like honesty, it will always prove the best policy.

The work's council is the key to the Hapgood plan. It has replaced the board of directors in his plant. Feeling that the men and women who put their daily

(*Continued on page* 31.)

Sectarian Shackles*

Chapter II

Foreshadowing Change

By LIBBIE MILLER TRAVERS

WHEN I was in my eighth year an event occurred which was destined to change the course of all our lives. My father and mother, my uncle Billy and Mr. Primm went to Kirksville, a county seat town thirty miles away, to attend a religious debate, which, in those days, was an outstanding feature of religious propaganda, at least in the Middle West.

My father had seen the announcement of this debate some weeks before in *The American Christian Review.*

How strangely familiar that name sounds to me now! I have not heard of the paper in thirty years, or more. I think it was long since discontinued, but at that time it ranked next to the Bible (at least) with the stand-pat Reformers. It was edited by Benjamin Franklin—not *the* Benjamin Franklin, of course, but *our* Benjamin Franklin. As a child, the two were hopelessly confused in my mind and it was a long time before I could realize that the national hero was not one of "us" and the editor of our favorite religious paper.

The debate was much talked about in our family gatherings and the plans for the trip were arranged long before the date arrived. The speakers were to be John Sweeney, of Paris, Kentucky, who, in the 60's and 70's, was a leading representative of the Christian Church (as we were then universally known) and a Mr. Manfred, an equally well-known Universalist of the same period.

At first several people in our vicinity talked of going to Kirksville on this occasion, but as the time approached the number narrowed to the four already named, my father and mother, my uncle Billy and Mr. Primm.

There were no railroads in Knox County then, and hence thirty miles was a real journey. The night before the party were to start, Uncle Billy came over with his spring wagon and a team of horses that were especially good travelers. With these the trip was to be made. He spent the night at our house that they might be on their way as early as possible the next morning. Mr. Primm they were to pick up at his home which was directly on their way to Kirksville.

Mother had prepared a tempting basket of lunch for their journey, for she was expert at cooking as well as at nursing and broadcasting the truth. Moreover, to her, cooking was no drudgery, but real art, and her soul delighted in a crispy fried chicken, a flaky pie browned to a turn, or a jar of strawberry preserves as clear as scarlet Venetian glass—three things which I saw stowed away in that lunch basket.

Grandmother Bryson came over with Uncle Billy to have charge at our house in the absence of our parents, and that compensated, partly, for being left behind. We knew it meant many a thrilling tale about her old Kentucky home where children who went to the mountains to gather berries were chased by panthers and wolves and where witches cast strange spells over their enemies, spells which could only be counteracted by shooting the witch with a silver bullet.

It meant, too, a recital of the oft-repeated story of a great fortune to which her family—the Maryland Prices—were heirs under the terms of a ninety-nine years lease on a large tract of land where the city of Baltimore stands. This topic was of never-failing interest throughout the family, children especially taking delight in the description of wagon-loads of merchandise that came across the Blue Ridge mountains from Baltimore as rental for the valuable land on which stood great stores and factories of the city.

THE case became a regular Jarndyce and Jarndyce affair, and any mountebank can, to this day, inveigle some of the relatives into pouring out their hard-earned savings to help wrest our inheritance from the usurpers. Reminders that there are hundreds of similar inheritances forever unattainable are of no avail. Some instance can always be cited where great wealth was obtained in this way, and for generations the pot of gold at the end of this rainbow has been ardently pursued.

There was a hired man at our house to look after the chores, and, besides him, my grandmother had in her care my brother, myself and the baby sister who had, two years before, been added to the family as a happy afterthought.

My older sister, Janie, was already attending the State Normal School at Kirksville—the term "Teachers' College" being a name of much more recent date. Perhaps her coaxing letters and her glowing advertising of the approaching debate had fully as much to do with our parents' decision to make the trip as had the announcement in the religious paper.

I have always been glad this bit of experience came to my mother, because if she had been carried on the wings of the angel Gabriel and given a peep

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into heaven she could not have been happier. As long as she lived her soul was a-quiver with exaltation whenever she recalled the masterly way in which The Truth was vindicated by Mr. Sweeney.

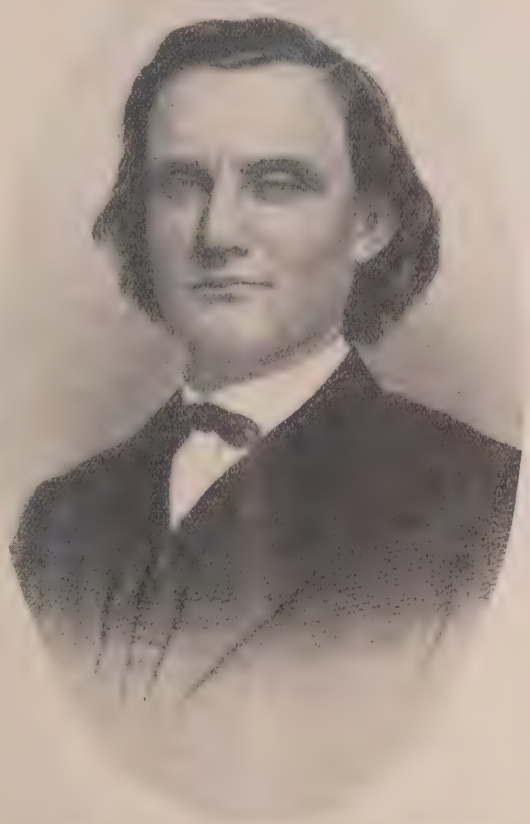
My father was less demonstrative—but satisfied.

My uncle characterized the whole thing as much ado about nothing. He regarded the questions that divide Christians as of such minor importance compared with the great issues at stake between Christianity and "Infidelity" that it seemed to him quite trivial for different groups of Christians to be contending publicly over details. He had read the debate between Alexander Campbell and Robert Owen, famous Scotch infidel, and, set as he was in his opinions, he was broad enough in his judgments to say:

"Now there was a real debate, I wish I might have heard it. Your man Campbell, sister Annie, showed well there. Owen was not really a match for him. Infidelity should have put up a stronger man against an opponent like Campbell."

He admitted, though, that he would always be glad he heard the Manfred-Sweeney controversy, because he "enjoyed watching the play of one bright mind upon another."

As I grew older and understood such things better, I gathered that Mr. Primm had not been greatly shaken in his Universalist faith by the five days' debate, for he made no change in his church relationship, although he, by and by, had a Baptist minister to immerse him—his wife was a Baptist.



John Sweeney at the time of the Manfred-Sweeney debates

When mother, a bit elated over this concession on his part, asked him why he made it if he expected to go to heaven as well without baptism as with it, he replied,

"To fulfill all righteousness."

Mother was pleased and set this act of obedience down as one of the fruits of the Manfred-Sweeney debate.

By the way, "going to heaven" was much more of a consideration then than it is now and salvation didn't mean rescue from vice and corruption and idleness and misery, here and now, half so much as it meant the securing of a title to mansions in the skies. And this is one of the weaknesses of the church of that day which the present generation is having to live down.

The most important result of the Kirksville trip, however, as far as our lives were concerned, was the fact that father and mother were captivated by what they saw—the town, the school, the church, the people; and they came home with the half-formed intention of selling the farm and going to Kirksville to live.

I have mentioned before that one of their chief objects in life was the education of their children. Already Janie had been in attendance two sessions at school. The whole family objected to this separation and father and mother began to see that to educate four of us away from home would probably be an expense far beyond their means. A town where there was a school offering advantages that seemed to them magnificent was irresistible.

During the next summer, after Janie came home, two of the teachers from the Normal made a trip through Knox County in the interest of the school. They stopped a day or two at our home and the question was settled—father definitely decided upon the change.

The visit of these two distinguished men was memorable because it was the last notable company to visit us in the old farmhouse. One of the men was Professor Sam Pickler, teacher of elocution and mathematics, a peculiar combination but one which, Janie said, worked successfully in his case. Elocutionary performances were then in their infancy. It was many years before they evolved into the more refined and æsthetic dramatic readings. Rural visitors who dropped in to spend the evening and learn something of the work of the Normal were charmed by Professor Pickler's rendition of Poe's "Bells" and, more especially, by the then popular comic story of "Darius Green and his Flying Machine."

Professor Pickler's companion on this journey was Professor Nason, always a prime favorite with students. He was teacher of English, and his long blond beard, partly turning to gray, gave him a Nestor-like appearance, although he had a certain

good-fellowship and grace that put everyone at ease in his presence. He was a Presbyterian of the Cumberland variety, but, nevertheless, years after when I was a grown-up in the Normal school, prejudiced as I was, I used to love to hear him pray in chapel about living such lives that there would be no terror for us when the summons came to "join the innumerable caravan."

Splendid old man! For years and years he has been resting in his chamber in the "silent halls," but his influence still lives in the hearts of many men and women who learned from him more important lessons than participles and infinitives and figures of speech.

"For a long time I sat on top of the barnyard gate. . . . . By and by the young horseback riders appeared around the corner and at their head I saw Mr. Holt and a really handsome young lady who, in her long, flowing riding skirt, completely filled our idea of grace in those days"

Although I was not conscious of the fact then, yet I think now my admiration and respect for Professor Nason perhaps caused the first tiny fissure in my impregnable religious crust, for it was hard for me to concede that a man of such wisdom and such gentle and adorable qualities could be hopelessly wrong in the sight of God. Only loyalty to The Truth reconciled me to pass by the Cumberland church on Sunday mornings, where I knew Professor Nason was teaching a large Sunday school class of young men and women.

My father was not long in finding a purchaser for his farm, a man from Ohio who was a Catholic, and one of whose first acts was to build a Catholic church in our meadow almost directly across the road from the old Baptist church that had been the scene of so many happy experiences for us.

Of course after the sale of the land, the word of our going away immediately spread through the community. Such an event was not a common occurrence at that time. The rush from the farms to the towns had not then struck Missouri, nor was it a very usual thing for a man established on land of his own to be willing to leave it. As I recall my early impression of Knox County, there was such an interweaving of relationships and friendships about the countryside as made the withdrawal of a family something like pulling out a conspicuous thread from the figures of a piece of tapestry. Much concern was felt by the people, and the demonstration which they planned to express their sentiment was suggestive of the prevailing thought of the times.

In the corner of our pasture, across the road from the Baptist church, there was a lovely, wooded, grassy, slope that was an ideal place for a "basket meeting," a combination of social and religious pleasure that was, perhaps, the vogue in many localities besides Bridge Creek and its vicinity. Many a time had an audience retired from a Sunday morning service to this convenient spot for a picnic dinner, remaining there in the cool shade of the trees for a second "discourse" in the afternoon.

In commemoration of our leaving, the people planned such a gathering on a large scale for a Sunday in early September. Regular meetings were adjourned for that day at Antioch and at Barnes' schoolhouse—the meeting-place of a congregation of Christians on the other side of Little Bridge Creek. Messages were sent to our church at Millport, a little village beyond Antioch, to relatives on Bee Ridge and even to friends of my father and mother in Edina, our county seat town.

Great was the interest and excitement at our house over this event and great the preparation made for it. My father sent my brother and the hired man to mow the grass in the corner of the pasture, gather up the fallen branches and other trash and repair the rude platform at the foot of the slope, which served as pulpit on such occasions.

Mother was up betimes on the day before the meeting, and by noon an astonishing array of cakes and pies and lovely big loaves of bread were displayed on the side table in the long, low room which was the kitchen in the winter, but which was turned into a cool and comfortable dining room in summer by removing the cook stove to the summer kitchen in the front of the smoke house.

The school master in our district was, at intervals for many years a Mr. Holt, who, to this day, lingers in my mind as a younger edition of MacLaren's Dominie at Drumtochty. He was my idea of an adorable man. He "boarded" at our house, of course—the school teacher always did. One busy day at home, when I was little more than a baby, he relieved my mother by carrying me in his arms up the hill to his school, which was held in the old log church. I was delighted with the experience and from that time on, young as I was, my attendance at school was more or less regular, and Mr. Holt was

my idol. Any interest in life that touched "Holty" was of magnitude to me.

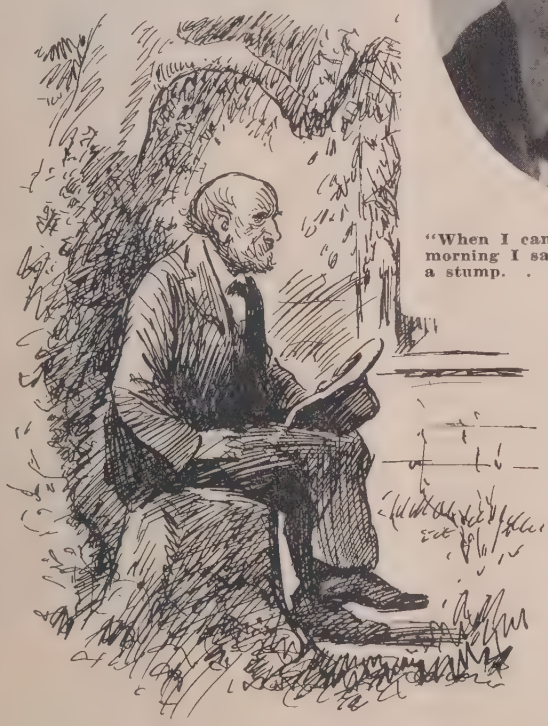
On this particular Saturday, he had planned to go to his brother's home—on Bee Ridge—to stay overnight. On the way to the barn to get his horse, he came through the room and saw mother's table loaded with good things to eat. He paused to look them over a moment before he said laughingly:

"That's fine, mother. We must make royal preparation, because tomorrow *the Queen is coming.*"

When he was gone I asked mother what he meant by "the Queen is coming" and she explained that he was engaged to be married to the prettiest young lady in the country and she was coming with him to the basket meeting the next day.

On Sunday morning we were in a whirl of expectation and preparation. To have us off her hands, mother dressed my little sister and me rather early and sent us into the yard with the injunction to stay on the grass and not get our clothes soiled.

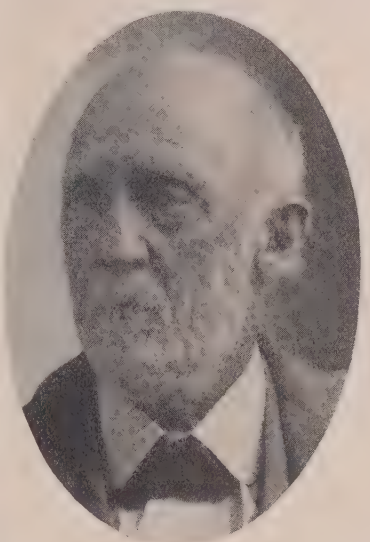
As meeting time approached and wagons and buggies and people on horseback began to pass our house and go on up toward the church, I grew very eager, thinking more than anything else of the words, "Tomorrow the Queen is coming."



For a long time I sat on the top of the barnyard gate watching diligently down the road. By and by my patience was rewarded. A regular cavalcade of young horseback riders appeared around the corner and, at its head I saw Mr. Holt and a really handsome young lady who, in her long flowing riding skirt, completely filled our idea of grace in that day. It impressed even me, though, when I saw on the other side of her a man younger than our "Holty," rather better looking (I admitted grudgingly) and certainly more dashingly dressed and mounted.

The young people stopped for a few minutes at our gate while Mr. Holt went to the house to leave some message with mother. When he returned they rode on toward the church, "Holty" honoring and delighting me with a good-by wave of his hand.

I have no further recollection of Mr. Holt or the Queen that day, because presently the Primms came and drove into our barn lot, putting their team in the barn. In the house mother and Mrs. Primm held a final consultation as to coffee and sugar and cream and other accessories to the dinner and then we all walked up the road to the church, the men carrying two or three chairs for any who might find sitting on the ground too irksome. This incident I remember with special vividness because it was marked by my first adventure in romance when one of the Primm youngsters walked beside me and carried my little chair on his head, in case I should want it.



Uncle Billy

"When I came out from service that morning I saw Uncle Billy sitting on a stump. . . ."

In our small way, it was a great day. Scores of people were there from far and near. Even from Edina, where my father was an active member of the Masonic lodge and where we had a few family friends in the Christian church, came two or three carriage loads, representing those organizations. We were surprised, too, at the number of Catholic neighbors who came, not in time for the meeting, of course, but with their contribution to the picnic dinner, which they seemed thoroughly to enjoy with others of the community. Among the Catholic representatives was Mr. Clancy, from Edina, proprietor of the largest general store in the county, a store where mother had sold hundreds of pounds of butter and countless dozens of eggs, and where father had taken wool for fifteen years or more.

From Edina, too, came Dr. White and his family. This was of especial interest to me because it was Dr. White, I knew, who had brought not only me to the little Bridge Creek farmhouse, but had years later left my little sister there one 25th of December, as a Christmas gift for me.

As preacher for the occasion, an outstanding man of our "movement"—in Missouri—had been secured, and he preached a sermon that was not soon forgotten in our obscure little community. I cannot now

(*Continued on page* 58.)

Measuring Rods

With which we survey our souls—Every sentence a slogan

By W. R. HOLDER

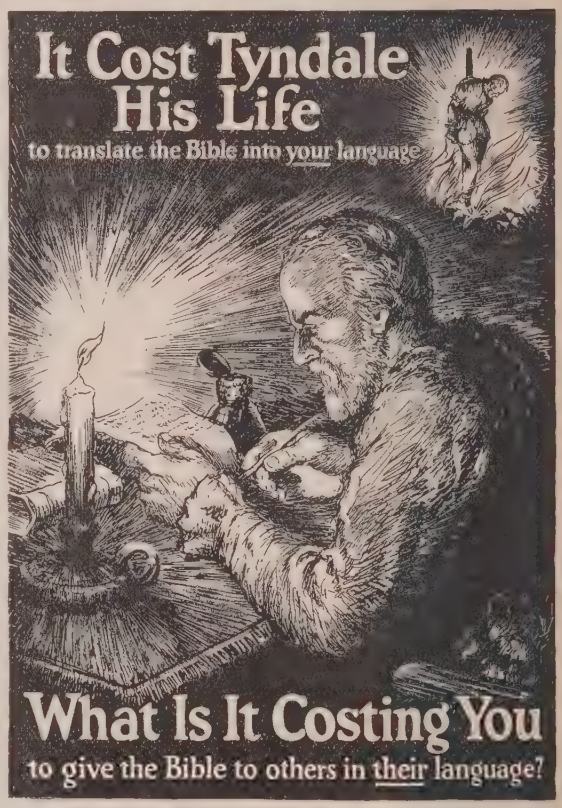
Missionary to Africa on extended leave

EVERY Christian is privileged to walk by faith and adventure for Christ. To forsake the obvious trodden paths and prove the unseen, ever-present Father is an exhilarating experience. Jesus made no provision save for others and the Christian is like him when he ceases to seek a blessing and becomes a blessing. The Christian puts on Christ and perfects his testimony when he gives self and all. Anything short of that is walking by sight and a mockery of faith. The Christian must voluntarily and aggressively trust all to God else the kingdom and faith are not the primary considerations in his life.

Men have sought to discover mathematical rules, compliance with which would free them from further concern. One man said, "Who is my neighbor?" Doubtless he hoped to have his responsibility limited by city blocks or racial lines. A born fighter asked, "How often shall one forgive?" The supposition is that he was seeking a limit beyond which he could trust in his own strong arm. Another said, "I am better than other men because I give tithes." There is a psychological depression about an unlimited obligation which men have always sought to escape. We all know that in spiritual things we cannot discharge our full responsibility by compliance with any mechanical form or rule, yet we continue to seek a material standard for spiritual acceptability.

There is no unvarying mathematical process by which acceptable giving may be known. Such terms as tithing and proportionate giving are, in themselves, inconsistent with the example and spirit of Jesus. He did not give a part but all. Giving a part cannot lessen man's accountability for the balance. God is sovereign creator and owner of all and man is steward of all his potentialities and possessions. A Christian does not tithe because of the Jewish law but because of the moral principle of man's stewardship accountability for all, of which the tithe was, and is, a worshipful acknowledgment. Faithful giving of the tithe is a convincing way for even the poor man to declare that man cannot live by bread alone. It expresses gratitude to the Giver of every good and perfect gift and faith in him who giveth freely and upbraideth not. God specified the tithe because it was the least amount that would adequately provide for an acceptable worship. It is certain that God has never promised to accept less than the tithe.

The Jews of old, and even the heathen of today, give more than the tithe for religious purposes, and Christians who enjoy the most blessed religion of the ages give less, to their utter shame. The souls of men cannot be freed from Mammon nor the need of the world met, until Christians give at least a tithe, in fact much more will be required of most. Callous hearted disregard of the moral principle involved in the tithe has impoverished the souls of men and made the church impotent for its great world task.


It Cost Tyndale His Life
to translate the Bible into your language
What Is It Costing You
to give the Bible to others in their language?

Poster of the American Bible Society

It is inconceivable that God should substitute grace for law, or that Jesus submitted to the ignominy of the cross, because a lesser measure of love and devotion was acceptable. Jesus gave that superlative example of consecration in order to do for us what the law could not do. He did it to prove to us that every jot and tittle of the law must be fulfilled, and that the only freedom from the law is to go beyond it. One cannot be under grace until he has transcended the law. The maximum of the law must be the minimum of grace, else grace is made an occasion of sin. Christendom is giving less than a third of its tithe today, yet none will claim that God intended the standard of living and giving to be lowered under grace.

Christians have squandered God's unspeakable gifts upon themselves to the undoing of their own souls when a thousand million were waiting in darkness without God and without hope. Widows and orphans are being turned away without food and shelter while the proponents of the pure and undefiled religion say, "We do not believe the law of the tithe is binding on us." Grace has freed them to do as they please, so they give crusts and old clothes to charity while they live in ease. We modern Christians orate against the legalism of the Pharisees and fail to see that we are greater legalists than they, when we refuse to minister adequately to the needy and preach to the poor, because there is no New Testament law commanding us to tithe. He who uses grace to justify three per cent giving in the full revelation of today, is worthy of greater condemnation than those who took pride in giving their tithes in the long ago. The law is the schoolmaster to lead us to Christ and cannot have fulfilled its mission until we have learned to carry the cross with a smile and give ourselves for others. Tithing means that the first tenth of income shall be set apart for the Master. If we satisfy all of our needs and then give what is left it is no longer an expression of faith even though it be more than the tithe.

WE KNOW that grace and love give to those who will accept them higher privileges than the law could give. But for those who will not accept love's way the law is still in force to save them from the utter selfishness of spiritual degeneracy. Christendom needs to know that freedom from the law is not freedom to live below the sanctions of the law, but rather, freedom to follow the holier way which alone can break through the limitations of the law into the higher spiritual state. All New Testament passages on giving presuppose the tithe. The tithe is the minimum acceptable acknowledgment of our accountability to God, not only for the tithe, but for everything we are capable of being and having. Those who appear to believe that grace sanctions retrogression have not known the mind of Christ nor accepted his challenge to higher spiritual attainment.

A multitude of professing Christians will say, "It is fanatical and suicidal to speak of giving all, or even of giving the tithe." By which they mean that they, as Christians, have the right to serve self first and seek the kingdom afterwards. They walk by sight until their physical needs are satisfied and thereby eliminate faith from their lives.

Nothing is more really God's after we have given it than it was before. Consecrating all to God by the giving of the tithe is only a reasonable pledge of faithfulness on the part of a steward. Such an act of trust places one in the right relationship with the universal Creditor upon whom he can call freely. To take all you want and leave God the remnants is the method of the highwayman. Giving all to God is neither fanatical nor suicidal. It simply means that what the Christian spends on self shall glorify God no less than what he spends for others. It means that service, and not self, is the supreme concern of his life. The Christian will take from his income only what is necessary for the well-being of himself and dependents, and pass the rest on to provide for the well-being of others. This does not militate against business, but it means that the business of the Christian, whether in giving, spending or investing, is to minister.

AS EACH organ of the body takes from the life stream only what is necessary for itself as a functioning member, so each member of the body of Christ should take from the life currents of the world only what will make him and his dependents more efficient as contributors to the enrichment of those life currents. Whenever a member begins to glut himself, his efficiency is diminished and some other member is impoverished. As baptism is a death to the old and a dedication of one's self to the realization of a new creation, so tithing is the definite acceptance of a spiritual ministry with material things. As long as men fail to place a spiritual value on their income and possessions just so long will they be serving Mammon. Money is minted life and every piece of money has life-giving power if it is consecrated to the Master's service.

Jesus is sufficient proof of the fact that selfishness is sin and covetousness is idolatry. The greatest obstacle to the world program of Jesus is that Christians, in their contacts with pagans, appear to be seekers after gold rather than the common good of humanity. We insist that ours is the superior religion, yet we actually value it at less than three per cent, while they esteem their inferior faiths much more highly. No Christian can exalt his Lord in material things, or merit the respect of pagan people, when he gives for the propagation of his religion less than the tithe. Exemplifying the pure and undefiled religion and the expense of Christianizing the world, demand the tithe at least. Our failure to acknowledge our stewardship worthily and give freely has nullified our profession of faith and made the church impotent for its world task.

The writer is not particularly interested in finding a New Testament law which commands tithing, I will leave that for the legalists. To me the New Testament is not a codification of laws, but a spiritual revelation. The New Testament revelation convinces me that anyone who refuses to minister adequately to the world's need because there is no law on percentage giving cannot be a Christian. A Christian is constrained by love, not compelled by law.

I know that when God gave his Son for us and with him freely gave us all things, he expected humanity under the leadership of Jesus to go forward, not backward. If we are going forward in the matter of supporting God's Kingdom, we must accept as our minimum the maximum requirements which were in force before Jesus came. I firmly believe the law is still in force for those who have not fulfilled it. Yet it is tragic that so many should still try to measure their responsibility by law, or limit their responsibility because there is no law, so long after love was perfectly revealed by Him who humbled himself and submitted to the death of the cross. The law is but the introduction to love, not the antithesis of it.

Christians have received the greatest blessing ever bestowed on humanity and therefore they have an unprecedented obligation. Even when giving and serving to the very limit of his ability the Christian still knows that he is beneficiary rather than benefactor. When he consecrates all to the doing of the Father's will he receives a hundred fold and life eternal. Loving service is the Christian's passion and he exalts Christ equally in earning, investing, spending or giving his money. The tithe is a reasonable minimum with which to begin exalting God above Mammon. "Were the whole realm of nature mine that were a present far too small, Love so amazing so divine demands my all."

Young People's Pre-Easter Banquet

By H. O. WILSON

Pastor, First Christian Church, Marion, Illinois

EVERY church and pastor is now thinking and planning for his pre-Easter evangelistic program and activities. One of the most helpful and fruitful services that I have used is the one that we call our young people's banquet. The plan which follows yields splendid evangelistic results. Much preparation and prayerful consideration is given to it. We work to have present all the high school group that are in any way connected with our different church activities, such as Bible school, Christian Endeavor, Circle, Triangle, and any other young people who care to attend. Personal invitations are given them by their friends or pals.

This banquet is particularly for young people. It is their meeting and it is their program. A small group of carefully selected young people meet together and plan this program. Much depends on the proper subjects and speakers. We have been holding these young people's banquets on Friday preceding Easter Sunday. The banquet is served at six o'clock. This is prepared by some adult ladies' organization of the church. We do not charge for the meal. No one is permitted to attend but the young people, and perhaps two or three young people's leaders who have been invited. As pastor I have never failed to attend this meeting. My own young people always feel perfectly free and at ease at any meeting of theirs at which I happen to be present. I try to be one of them.

Very carefully select the one who is to be the toastmaster and also those who are to have any part on the program. It is the custom of this committee to ask their pastor to meet with them and give counsel in preparing the program. All those who are to have part on the program should be young people who have the confidence of all, and are leaders of the group attending. It should be emphasized that great care should be taken to play fair with the young people. Do not take any unfair advantage in this meeting. I have never given an invitation song at the banquet, but always expect my results to come on Easter Sunday. I have known meetings of this kind to absolutely fail because of the embarrassing positions in which the young people have been placed in trying to secure definite results and pledges of decision. If this is done, you will never be able to get them to attend again. Play fair, and they will be your friends and will respond accordingly.

The program follows the meal. It should not be long. We have perhaps three musical numbers and a reading, then four or five five-minute talks by carefully selected young people who are members of the church. These or similar subjects are used: "The Great Investment," "Building a Life," "Decision." The program and every part of it is to challenge these keen, alert young people to make life's greatest investment, so that at the decision service the following Sunday they will accept Christ.

If the church is having services every night the week preceding Easter, or engaged in an evangelistic campaign, have the banquet just the same, and make your Friday night service a young people's night, closing promptly at 7:25, having a place reserved in the auditorium for them and having them march up in a body and sit together in the service. Let them have a part by furnishing a special musical number.

This young people's banquet is a part of the 1927 pre-Easter evangelistic program for the brotherhood. Knowing the great blessings that it has brought to my own churches where I have ministered, I most heartily commend it to a unanimous observance on the part of our brethren everywhere.

An Adventure in Play

Awarded First Prize in the Harmon-Survey Quarterly Award on the Use of Leisure

By IRENE MOTT

The writer is the daughter of John R. Mott, international president of the Y. M. C. A. She went to Nagpur, in the Central Provinces, India, immediately after her graduation from Vassar in 1922, to serve as volunteer welfare worker with the Empress Cotton Mills. The mill owners are Parsees, who are trying various experiments through which they hope that some of the evils of western industrialism may be avoided by Indian manufacturers. Some welfare work had been done among male employees, but Miss Mott was the pioneer among the women and children. All the manuscripts in the contest were submitted anonymously, and the judges had no idea of Miss Mott's identity until after their decision was made.

MY FIRST clue came from a deputation of the women themselves. I had been sorely puzzled over the problem of the health education of a low caste Indian village: school attendance had diminished, lectures were unattended, even the community interest in baby shows lagged unless all participants were given an adequate reward for coming. Then a group of women came to me.

"Sister," they said, "we don't want education. What good will books do us? When our daughters grow up they must go out and work in the fields. If we start to learn and then have to stop, the books rise and curse us. Give us instead *pan suparis.*"

Now a *pan supari* is a social gathering which centers around the chewing of betel nut and at which there is usually music, story-telling, or some other form of entertainment. When I shut my eyes and think of a *pan supari* I see festoons of mango leaves, wreaths of jasmine and rose petals, brass bowls gleaming and piled high with rice or coconuts, and above all a great noise of shouting, singing, and strange musical instruments. This I compared to the enforced order in our school buildings, and laughed. But I went home to think it over.

The women in their primitive way had struck at the root of the problem. In spite of all one hears of the lazy life of the tropics, the daily routine of an Indian village woman is anything but idle. She must rise in the gray dawn and bring water from the well, and grind wheat into flour in the hand-mill, and mash the spices into currie between two stones in time to cook her husband's breakfast before the cotton mills open at six o'clock. That finished, there is more water to fetch, rice to be beaten free from husks with a heavy polished stick, the baby to bathe, or cowdung to be gathered for a fresh fuel supply. Or perhaps the mud hut needs repairing—it is certain to need cleaning—and the brass cooking pots must be scoured with sand. If the wheat supply has run out, the bazaar is three miles from home across the hot fields. In addition to all this she may be expected to supplement the family income by coolie work.

No, her life was not one of amusement. Still, she was greatly in need of the simple principles of cleanliness and hygiene we were endeavoring to teach her in the school. If only I could make her education her recreation and vice versa! Books, I had been convinced for some time, were useless at the present stage of her development. Even if she should learn to read, she would be too poor for years to come to possess any books of her own, and her reading material would be limited to chance hand-bills and lurid cinema advertisements.

Sewing she needed only for mending purposes, as her clothing consists of a piece of cloth draped to fit. I remembered the remark of one woman when urged to come to a sewing class.

"Sister, I can't see and the old woman (the mother-in-law) is too old to learn. We will come and listen to stories."

So stories I produced, and as long as the stories held out the women came. But both had dwindled until I considered that class also a failure.

For the younger girls we had organized Girl Scouts, adapted and changed until their main achievement was the teaching of health principles. But for the older women the problem was more difficult and I was hesitant over attempting anything so radical when the women themselves gave me another clue.

IN DESPERATION I had offered prizes in three villages to any women who would attend ten hygiene talks and could answer certain reasonable questions at the end. The prizes offered were lavish for I expected the customary wane in the attendance. And the decrease had begun as anticipated: fifty dwindled to thirty, and thirty to fifteen when chance intervened and saved the day.

A group of Girl Scouts were accustomed to meet in one school building before the women's lecture began. Upon this particular day there had been tardiness and the women assembled in time to see the girls playing their last game, a singing one they were very fond of in which they acted out the day's activities plentifully interspersed with the habits necessary to health: deep breathing, tooth-brushing, hand-washing and so forth. The older women looked on and were surprisingly delighted. They beat time with their hands and feet; they sang the chorus; they laughed unrestrainedly, a thing I had seldom seen. Then they came to me.

"Sister," said they, "let us play games when our lecture is over and we will always come."

I was amazed. Here were full grown women, and the Indian girl is not supposed to run and jump after she is nine or ten years old because her husband considers it unseemly. But our school building was private and he need never know.

"Certainly," I said, "we will commence with a game today; why not show me one of your own?"

So they played a game, a strange relic from old tribal dances, designed upon the principle of an endurance test. The women paired off, one clinging between the knees of another. The pairs jumped to a strange rhythmic music and collided with each other. Any pair which tumbled over or stopped the continuous jumping from fatigue was eliminated and the pair remaining at the end carried off the victory. After that I taught them a game from the West. Blind Man's Buff, perhaps, or Three Deep. From that day the success of the class was assured and the fifteen members came in almost perfect attendance. I dared not try the same experiment in the two remaining villages because the funds at my disposal would have been inadequate for the prizes. As it was, jam had to be eliminated from my next month's budget because so many of the fifteen passed the examination at the end!

The games filled a very large need in the lives of drudgery and hardship the women lead, and while furnishing the incentive for attendance gave rhythmical exercise and recreation in the truest sense. But I was delighted and surprised to see their influence in other lines toward the type of community education for which I longed. One of our most baffling problems had been that of caste intolerance. All of the women in this village came from very low castes and I had learned from sad experience that the lower the caste the more finely drawn and rigidly adhered to are the differences between them. If a midwife, who comes from one of the lowest castes of all, happened into a school building she was exiled into a distant corner by the other women. Or, if the meeting was a scene of merrymaking and food was to be eaten, she was not allowed to come within the building at all. But the spirit of play and of festivity did away with this for the time being and the different castes forgot themselves and played together, learning tolerance as a by-product. The little leisure which the village woman possesses is usually spent in quarrel and intrigue, and personal quarrels as well as caste differences began to be swallowed up, at least during the weekly hours spent in playing games together.

After this we proceeded to a more daring exploit, a health drama, acted by the women who had been listening to our talks on baby care and general hygiene. A very simple plot was chosen: that of a good family and a bad family who lived side by side, with all the lurid details of the consequences which followed hard upon sanitary and unsanitary methods of living left entirely unexpurgated. Everyone enjoyed this, the participants as well as the general village public who looked on, made remarks, and asked questions. In the end we took photographs which we made up into lantern slides that the play's influence might extend farther. To my great delight the woman who had most realistically acted the part of the bad woman with disheveled hair and soiled clothing came to me to say:

"The people who see those pictures will think I am a dirty woman. Take my picture when I am clean and neatly dressed and say at the end of the pictures: 'This is the way she looks when she is not acting.'"

So the purpose of the drama had penetrated even deeper than I had dared to hope, and one woman at least had been awakened through the fun to a sense of pride in her cleanliness.

From this point we have great hopes of the future development of our simple plans of education. If through the right kind of recreation we can develop the personal resources of these women to enable them to make better use of their leisure time, if we can get under their hopelessly resigned attitude which has been brought about by a life of drudgery and give them a sense of responsibility toward the cleanliness and beauty of their homes and village, and with it all give them a large splash of enjoyment by the way—our method of education will have been found and there remains but the working out of it. If social groups will meet and discuss what can be done about the common problem of the fly, the rat and the mosquito, let them have their *pan supari* and festivity; the health of the village will be noticeably improved. Game principles seem to be the same the world over and I know of no better method for bridging the gulfs created by language and by nationality, by ignorance, caste, prejudice or intolerance.

Making History in Historic Paraguay

And the Part the Disciples of Christ are Playing

By SAMUEL GUY INMAN

MORE than three hundred years ago the Spanish friars of the Society of Jesus, enduring hardship and peril, travelled the unknown reaches of the Parana, historic river of central South America, and established their famous mission empire, destined to endure in Paraguay for more than a century and a half. Today, in Asunción, the ancient capital of Paraguay, Colegio Internacional, the largest American school in that country, constitutes in its turn a notable spiritual embassy of one continent to another.

What a history has this land, this inland Republic of Paraguay, hundreds of miles from the sea! What a city of memories is Asunción! There, before the first Pilgrim Father set foot on Plymouth Rock, the Viceroys of Spain held sway. From its great gates, set in adobe walls, went out the expeditions which resulted in the foundation of Buenos Aires, Santa Fé, and Corrientes. There, in the past century, the dictator, Dr. José Gaspar Rodriquez de Francia, *El Supremo*, held his gloomy and impenetrable court. And in this same Asunción the Napoleonic Dictator, Francisco Lopez, made his camp during the terrible war with Brazil, Argentina, and Uruguay,—the supreme tragedy of Paraguayan history, in which more than three-quarters of the population lost their lives.

To this country, long harrowed by turmoil and suffering, Colegio Internacional now extends its service. The school was founded in 1920, by the combined efforts of missionaries in the field and the Christian Woman's Board of Missions at home. Clement Manly Morton, missionary under the United Christian Missionary Society, tells how, during the first three months in Paraguay, there were hardly enough funds to meet the weekly milk bill. But one day came the long awaited cable message, "Go ahead," and a few weeks later a letter with the news, "The women of Ohio through their Victory Gift have decided to purchase the needed property in Asunción."

Problems of a different nature arose as soon as Colegio Internacional was officially opened. Arrangements having been made for thirty pupils, it was a question how to take care of the forty-eight who appeared the first day. Altogether, during that first year, some sixty-odd students were enrolled, but a hundred more had to be turned away. To take one boy who had come five days' journey from a ranch in the Argentine Chaco Mr. Morton had to give up his tiny office. This, however, was not the greatest test, which came later with the arrival of four little orphan boys, all under twelve years of age. "We realized," writes Mr. Morton, "that but one way was open, and that was to give up our bedroom. I shall always remember the sparkle that came into Mrs. Morton's eyes as she said, 'We cannot turn those boys away. Go and say that we will take them, even though we have to go out and sleep under the trees.'"

Fortunately there was still one little back corridor left—size 7x16 feet— and by dint of careful measurement first of these dimensions and then of the Mortons' furniture, together with the purchase of a few bricks to make a necessary fourth wall, a room that passed for a bedroom was arranged.

ALL this is a far cry from the Colegio Internacional of today, which, with its 200 or more pupils—boys and girls, children of business and professional men and farmers who have come from all parts of Paraguay—is the leading American school in the country, and one of the twelve institutions, strategically located throughout the Latin-American republic, for which the present campaign for Educational Advance in South America is being conducted. Life during these first months was considerably simplified, however, by the hearty cooperation of the Paraguayan government, which is keenly interested in the educational problems of the country. The Secretary of State on one occasion recommended a prominent lawyer to handle Colegio Internacional's real estate

Some of the fourth grade students, one of whom is the son of the vice-president of Paraguay

affairs. When the work was done this gentleman was asked for his bill.

"What bill?" he asked, with a little smile.

"The bill for your services," the missionary replied.

The smile lingered on the lawyer's face, but he spoke with real feeling. "You owe me nothing," he said. "You are spending this money for the good of my country. You are doing more; you are giving your lives for the education and the development of the boys and girls of my country. The least I can do as a loyal Paraguayan is to give you my professional services. Not only in this case, but if ever in the future you need legal advice on any subject, come to me and it will never cost you a penny."

And the extraordinary thing, adds the missionary who tells the story, is that this lawyer classifies himself with the agnostics!

This suggests, of course, that the directors of Colegio Internacional have some peculiar genius for promoting amity. In ancient times the Jesuit fathers ran the risk of Indian arrows; later, when they had firmly established their authority and won the obedience of the natives, they had still to struggle against the selfish prejudice of their countrymen. Happy contrast when we turn from the record of history to the record of Colegio Internacional! Paraguayans extend to its directors the hand of friendship; they send their children to a school which offers a kind of training that is unique in their country—a training that takes cognizance of body, mind and soul, all three. A professional gymnast has charge of physical education. The Bible is daily taught. Arrangements have been made for a kindergarten, to be managed by a woman.

Every facility for this kindergarten work will be available on the completion of Mary A. Lyons Hall and Allen Stone Hall, two new buildings whose erection will also make possible ample dormitory space for boarding girls and the extension of the present three year secondary course to the full six years. When all plans materialize, Colegio Internacional will be exactly the sort of educational center which Paraguay now lacks—a school with plenty of room for boarding pupils which offers to boys and girls alike both primary and secondary education.

Is this not making history? The Paraguayan Secretary of State answers the question. "You are doing more," he wrote to Arthur E. Elliott, the present director of Colegio Internacional, "to interpret the United States to Paraguay, and Paraguay to the United Sates, than all the diplomatic representatives that your government has ever sent or can ever send us. If there were only a school like Colegio Internacional in every district of Paraguay, there would never be any danger of misunderstanding between your government and mine."

The Jesuits, who constituted the only driving spiritual force in Paraguay during the long period of their supremacy, were finally ejected. Their monuments now are the ruins of their buildings, pathetic spectres to fascinate the antiquarian. But today Colegio Internacional has been erected on the basis that no more, as in times past, will the forces that minister to the spirit succumb to those that are concerned only with material gain.

"None So Blind—"

THE man was sincerely in earnest. His face had a strange light and his hand trembled as he stretched it out.

"I have been denied," he said, "that great joy of bringing the word of God to the darkened nations. I want to minister to those in need. It has come to the place where I cannot read a missionary paper, I am so anxious to be up and about my Father's business."

His voice was growing intense and I, being an Anglo-Saxon, grew embarrassed. I hastily sought to change the subject. At that moment the Catholic priest trotted past the window—a warm, kindly, little old man with a certain air of authority.

"What does he do here?" I asked.

"Oh he?"—the man was impatient of my interruption—"he visits the miners, hunts them up jobs when they are out of work, sometimes he takes them baskets when they're in need—all that sort of thing."

"A compassionate soul then?"

"Yes he is, but of course he does it to get them to be Catholics. We all know what he is up to."

"How many of you Protestant ministers visit the miners?"

"Well, I don't suppose any do. We've got our own constituency you know. These miners are nearly all foreigners. They couldn't mix in our congregations."

"Much need among the miners?"

"Yes, I believe there is just now. A strike you know. They're living in tents and all that. I've been meaning to go out and see the tent coloring."

I tapped a finger on the window pane thoughtfully. The man's voice went on.

"Of course, with this cut, the board can't possibly send me out. It is a bitter thing that the people of heathen lands have to suffer because of the blindness and selfishness of those who have."

I looked around for my hat because, after all, there did not seem to be much more to be said.—*World Service News.*

The Seventh Epistle to the Churches

—Courtesy Art Institute of Chicago
The Repentance of Simon Peter
By Jean Charles Cazin

BY A MISSIONARY HOME ON FURLOUGH

What Word of Scripture is More Fundamental to Missions, the Master's "Go" or His "Come"

NOT the Savior's, "Go ye into all the world and preach the gospel to every creature," but his, . . . "Come unto me and drink," is the greatest missionary text in the Bible. "Go"—*is* fundamental to missions, but "Come" is yet more fundamental. Before you can "go," clothed with power, you must "come" in broken-hearted humility. Before the saint can obey the Great Commission, the sinner must yield to the great Commander.

A young college graduate, "Praying Hyde of India," as today he is known, on the day that he sailed as a missionary to India, found in his cabin a letter from a bosom friend of his father—a fellow minister whose life had been consumed with a passion for missions. The purport of the letter was this: "I shall not cease praying for you, dear John, until you are filled with the Holy Spirit." Hyde crushed the letter, threw it in a corner and stamped out on deck. He was angry. He did not like this implication that he was not fitted for his work. As he paced the deck, the battle raged within. But slowly the conviction bore in upon him that he was not fitted for his work. He went back to his cabin, got the letter, smoothed it out, and reread it. Days passed—still the battle raged. He could stand it no longer. His father's friend was right. He needed a baptism of power. As he prayed he resolved at whatever cost to be possessed of this heavenly gift. Prostrate before his Lord he sought his face for an infilling of his spirit.

India will never forget "Praying Hyde." So mighty was his ministry, so fruitful, so far-reaching in its holy efficacy, so irresistible, so marvelous that a great deepening of the spiritual life of the church ensued. Rivers of living water flowed from his innermost being. To have him present at a convention was to have the pledge that the windows of heaven would be opened and the spirit of the living God poured out.

Hyde almost made the fatal mistake of "going" before first "coming." He knew a lot about Jesus, but he did not know Jesus. The form of godliness was his but not the power thereof. If, arrested by a searching letter, he had not first "come" and waited in lowly fashion at the Savior's feet for an in-filling of his spirit, his "going" would have meant far less to India.

IF OUR "going" is to be effective, our "coming" must be a perpetual recapitulation, a never ending process. Only God dare say: "I am that I am." When our efforts to serve, whether on the mission field or at home, in the pulpit or in the slums, or however it may be—when our efforts to serve, I repeat, are not preceded by a sincere coming to Jesus for a fresh infilling of his spirit that in our service we may impart the very life of God, we act as if we *were,* we say in effect, "I am that I am," and of all the lies this is the most heinous. Man's very breathing ought to remind him that he is forever receiving. In the face of his overwhelming insufficiency and utter dependency what could be more blasphemously silly than his pride?

Because I came to Jesus a year ago, I am not therefore fitted to preach him today. Because last month I received from him power, I am not therefore in a position to do miracles in his name today. Because last week he poured his love into my heart, that does not

make it possible for me in the present moment to communicate the heavenly flame to others. I must always "come" before I "go."

Frank Boreham in his, *A Handful of Stars* tells of a teacher who had lost his way in one of the great desert areas of Australia. In vain he searched for water. Desperate, he cast himself under a tree. He could go no further. His faithful dog gazed at him sadly through glazed eyes while his parched tongue hung from his jaws. The traveler fell asleep. When he awoke a great change had come over his dog. His eyes sparkled. He leaped playfully about indulging in every conceivable dog hilarity. In a few moments he dashed away and upon his return was yet more boisterous. The traveler summoned what strength remained and when the dog again dashed away, he followed. What was his joy when the dog led him to a spring of clear fresh water. He drank. He was saved.

Dogs are exceedingly smart and we know that many a dog has saved his master. But the natural supposition in this case is that the dog just went for more water, while his master followed. He followed because he saw that the dog had found water. The dog's joy, his playfulness, his pranks, his vivacity, these told the story in a way in which no language could have told it. It wasn't that the dog tried to save his master. He found water. What happened after that was a perfectly natural and, one might say, inevitable consequence.

In our effort to get famishing souls to the spring of life, the one thing necessary is that we ourselves drink. We must first come—we must find—we must drink, and we must drink every time thirst returns. In the great crusade for world redemption everything hinges upon that. The Samaritan woman could not have done otherwise than what she did after the discovery at Jacob's well. She drank and the very surge, the very throb of the new life carried her all aglow to Samaria to tell the story. If we will but drink, the rest will take care of itself. If we will just do *that*, souls will be saved regardless of everything else. We may not be able to go to a foreign land, we may never have much to say—but elemental forces, cosmic forces, divine life, a heavenly mien, God's own spirit will work and woo and win. What was it that made the apostles so irresistible? It was the fact that they were drinking from the fountain of everlasting life and that they were all unconsciously the conductors of the rivers of God's grace.

JAMES CHALMERS, the great apostle of light who ushered in a new day for New Guinea, as a boy delighted to romp and play by the shores of the sea close to his home at Inverness, Scotland. Altogether unmindful of spiritual things, he squandered his time adventuring in the lagoons along the beach. One night his attention was arrested by a text. Friends had induced him to attend a revival meeting. The wondrous text reverberated in his inmost soul.

Years later Chalmers was killed on the island of New Guinea where his life had been spent in the preaching of the gospel. "Greatheart," as they called him in that far-off island, was literally eaten by cannibals. It was found that a text, a precious text, had through the years been the lodestar of the great missionary's very existence. He had lived by it. It had been through the years the source of his strength. It was constantly before him. The darkest night of trial and suffering, and he passed through many, could not dim its luster. It was the same text which as a boy brought him to Jesus. "And the Spirit and the bride say come. And he that heareth let him say come. And let him that is athirst come. And whosoever will let him take the water of life freely."

Chalmers came and kept on coming. He drank and continued to drink. He came to know Jesus and came to know him better and better. Deeper and deeper the roots of his life penetrated into the rich soil of Christ's love. What was there to keep him from triumphing over all obstacles, overcoming all obstacles, overcoming all things and winning multitudes for the kingdom?

That marvelous career of "Greatheart," the glory of which shall never fade from New Guinea, was a perfectly natural consequence of the fact that Chalmers never wearied of coming to Jesus.

"Let the Church Speak Out"

IT IS time the churches were making larger use of their influence. When the will of God is clear, the church can and should speak with authority. And we know that friendship between nations, a drawing together for a friendly world, in which war shall ultimately be unthinkable, is straight in line with the will of God. Then let the church speak out, so that men will give heed. There was something we may well long and pray to recover in the way Chrysostom spoke at Constantinople and Ambrose at Milan, compelling governments to do the will of God, not by earthly power or ghostly threats, but by sheer authority of Christ's unquestionable truth, and the silent support of the conscience of mankind. If once there stands before the world a church purged of the demons of disunity, pettiness and uncharitableness; a church united on the great things of Christ, and caring little for the small change of dogma and traditions; a church that does in fact gather up and focus the conscience of mankind; a church divinely careless of what happens to itself, if only the Kingdom of God may go forward; a church that puts Christ above every other name, and the Cross above every other banner; then at last Christ will speak peace to the nations; for then at last he will have a body through which his spirit can speak so that all who hear will bow the head.

—WILLIAM PIERSON MERRILL.

—D. S. Corpron

At the West Gate, Luchowfu

Typical of China's attitude today, watchful, suspicious, guarding her own

What is the Matter With China?

External Aspects of the Struggle. China's Grievances Against Foreign Nations

By EDWIN MARX

FOR a century and more China has been a victim of that attitude of the Caucasian which has led him to regard the earth and the fullness thereof as his rightful possession. Wherever he has seen a land that he coveted, if the inhabitants could not defend it by force, he took it. Today the white race, constituting only about one-fifth of the earth's population, controls four-fifths of its habitable surface. They have inherited the earth by not being meek. It is an open question to what degree the present economic primacy of the western nations is due to their boasted inventive genius and scientific skill, and how far its foundations rest on the freebooting activities of their ancestors.

Unequal Treaties

In the pursuit of their benevolent policy of assimilation the occidentals came to China. She did not welcome them, they forced themselves upon her. At the mouth of the cannon and the point of the saber she was compelled to sign treaties granting foreigners in her borders such privileges as they wished to enjoy. For example, take extra-territoriality. Under its provisions the foreigner in China is not answerable to Chinese law, but to the diplomatic representatives of his own government. The Chinese officers and courts have no jurisdiction over him. Yet Chinese authorities are responsible for his safety. If his person or property is injured by subjects of China, indemnity is demanded, along with severe reprisals. Thus the foreign powers require of China a protection beyond what they extend to their own individual citizens at home, or to aliens within their gates. A Chinese recently has written: "Had the United States been willing to enforce the same principle of liability which was requested of China, many an American governor or sheriff would

have gone to prison, or even to the gallows, for acts of violence against foreigners within his jurisdiction."

Tariff Control

Under other treaties China has been deprived of her tariff autonomy. The customs rates are fixed by foreign treaties and collected by representatives of the treaty powers, who first deduct the share of the receipts that they claim as due them, and allow the Chinese government to have what is left. These powers are feeling virtuous at present because their Tariff Conference last fall at Peking agreed to give over to China full control of her tariff in 1929. But even this delayed act of generosity still hangs on the exasperating principle of if-ficiency which has so exacerbated the nerves of the Chinese. They will allow China to resume control of her own tariff in 1929 IF she has succeeded by that time in abolishing the internal transportation tax, called likin. Imagine the League of Nations giving the United States Senate permission to regulate the tariff on imports into this country provided the railway rates are adjusted to the satisfaction of European firms doing business here!

Rape of Territory

Foreigners at the present time are holding a good number of strategic bits of territory in China which they have acquired through war or by strong arm diplomacy. Thus the island of Hongkong, dominating the entrance to Canton; the port of Wei-hai-wei; areas of several square miles each in Canton, Shanghai, Hankow, Tientsin and some less important cities—are all under foreign jurisdiction. It has been the rule for Chinese living in the "concessions" along with the foreigners, not to be represented on the governing council of the place, though they are taxed to support it. Foreign military and naval forces function in these places. The United States has a regiment of nearly a thousand officers and men in Tientsin. Foreign legations in Peking are guarded by their own nationals. The warships of Japan, Europe and America are in the ports and internal waterways of China, not as friendly visitors, but as vigilant patrols.

Habit of Concerted Action. The Taku Incident

It is a habit of the Western powers and Japan to deal with China by means of concerted action, joint notes, firm language, ultimatums, the methods of victorious allies dictating to vanquished foes.

A typical example of the way the system works was the Taku incident of March this year. During the civil strife then in progress Feng Yu-hsiang's Nationalist army was defending Peking. They occupied the Taku forts at the mouth of the Pei River, the port of Peking, and planted mines to prevent the passing of ships bearing rival troops. The Powers, including the United States, pronounced this a violation of the protocol of 1901, in which China after the Boxer siege agreed to keep the way open from Peking to the sea. The Chinese claim the river was not completely closed, that neutral ships were allowed to proceed, and that only ships accused of carrying hostile troops were held up. Testimony from reliable western agencies of private nature supports that claim. On March 15 the Powers: Great Britain, Japan and the United States, jointly sent an ultimatum giving the Chinese until noon on the 18th to remove all obstructions.

The Chinese government yielded to the pressure, but 2,000 students made a demonstration before the executive palace protesting against this submission to foreign nations. When they refused to disperse, guards fired, killing thirty-two. Foreign warships including American destroyers were rushed to the scene to augment the forces already there, and a Japanese rear-admiral was ordered to Tientsin to be ready for emergencies. The significance of such an event cannot be minimized. It was plainly a case of interfering in a civil war between rival Chinese factions in favor of groups which many Chinese consider reactionary. It added fuel to the flames of resentment against foreign nations. It intensified the conviction in the mind of young China that their only salvation lies in national militarization and self-liberation by force of arms.

Economic Imperialism

The economic exploitation of China is a natural consequence and outgrowth of the western financial and industrial system. With greedy factories devouring materials the industrial nations see the approaching exhaustion of their supplies. In order to keep the machines going they must acquire new sources of supply, and so they reach out for the virgin resources of undeveloped areas such as Africa and Asia. The materials dumped into the tireless machines are poured forth again in a stream of products more than the makers can possibly use. The surplus has to be disposed of. So the high-pressure sales organization returns to the "backward" area with the manufactured products to sell to the "natives." If the people do not want them, there are ways to educate them, to cajole them, even to force them to buy. We make them like it!

The surplus capital which is the by-product of all this enterprise, seeking reinvestment under the most favorable conditions is also attracted by the cheap labor of the backward countries. Surrounded as the foreign business interests are in China with a hedge of treaty provisions that defy Chinese authority and arrogating to themselves privileges which they do not enjoy elsewhere, at least not in their own countries, they reap tremendous profits. On the oriental people the effect is disastrous. Western industrial methods have dragged in their wake to China the same problems of labor and capital, of profits and human welfare, of private interests and the general good, that are so familiar in Europe and America: the rising costs of living, tene-

ment housing, exploitation of women and children, long hours and low wages, insanitary and dangerous working conditions, social vice, strikes, lockouts and boycotts. It raises two problems for every benefit it confers on China, until the very fabric of Chinese civilization is being rent asunder by the forces of modern business. Now the rising tide of nationalism assails this economic domination. The resentment and opposition to the invaders from abroad who bring in different economic standards and upset the scale of living can be as bitter and determined in the Orient as in California.

White Attitude of Superiority

In addition to the friction arising out of the conflicting views and interests already set forth, there is another serious factor which permeates and aggravates all of them. It is the widespread and firm belief in the minds of those people that the white race holds toward them an attitude of superiority; sometimes haughty and insolent, sometimes condescending and patronizing, but always superior. The white man, so it seems to them, believes he is the crown and flower of creation; that his form of government, his social customs, his arts and sciences, his economic processes, as well as his religion—or his interpretation of his religion—must ultimately prevail over all the earth, and he is relentlessly pressing on toward the time when it shall all be accomplished. As a typical example of the Western complacency on this point and the current depreciation of Eastern civilization, I asked a group of Americans not long ago what possible thing America lacks in civilization or culture that the Orient might supply. After a period of silence, one member of the party inquired, "Is there anything?" Is it any wonder they are ready to fight!

(The next article deals with the Chinese parties and classes—that is, the principal Chinese groups—aligned in the struggle for unity and self-determination. The first article in the series appeared in the September number.)

He Has Faith In Men

(Continued from page 15.)

lives into the business have an investment as well as the absentee stockholders, he took them into the plant councils. They did not respond very well at first. It takes time to change mental attitudes and, besides, when the only known system of factory management has been that of direction from above the wage earners do not have great faith in innovations that offer the right of opinion to them; they are used to concealing their real opinions and revealing to the boss only those that will please him. After eight years of education and experience, the Hapgood plan has worked so well that the stockholders as such have no more to say than would bond holders; only those who are putting their brain and brawn into the daily work have a say in management. In fact, stockholders and workmen and women are rapidly becoming the same.

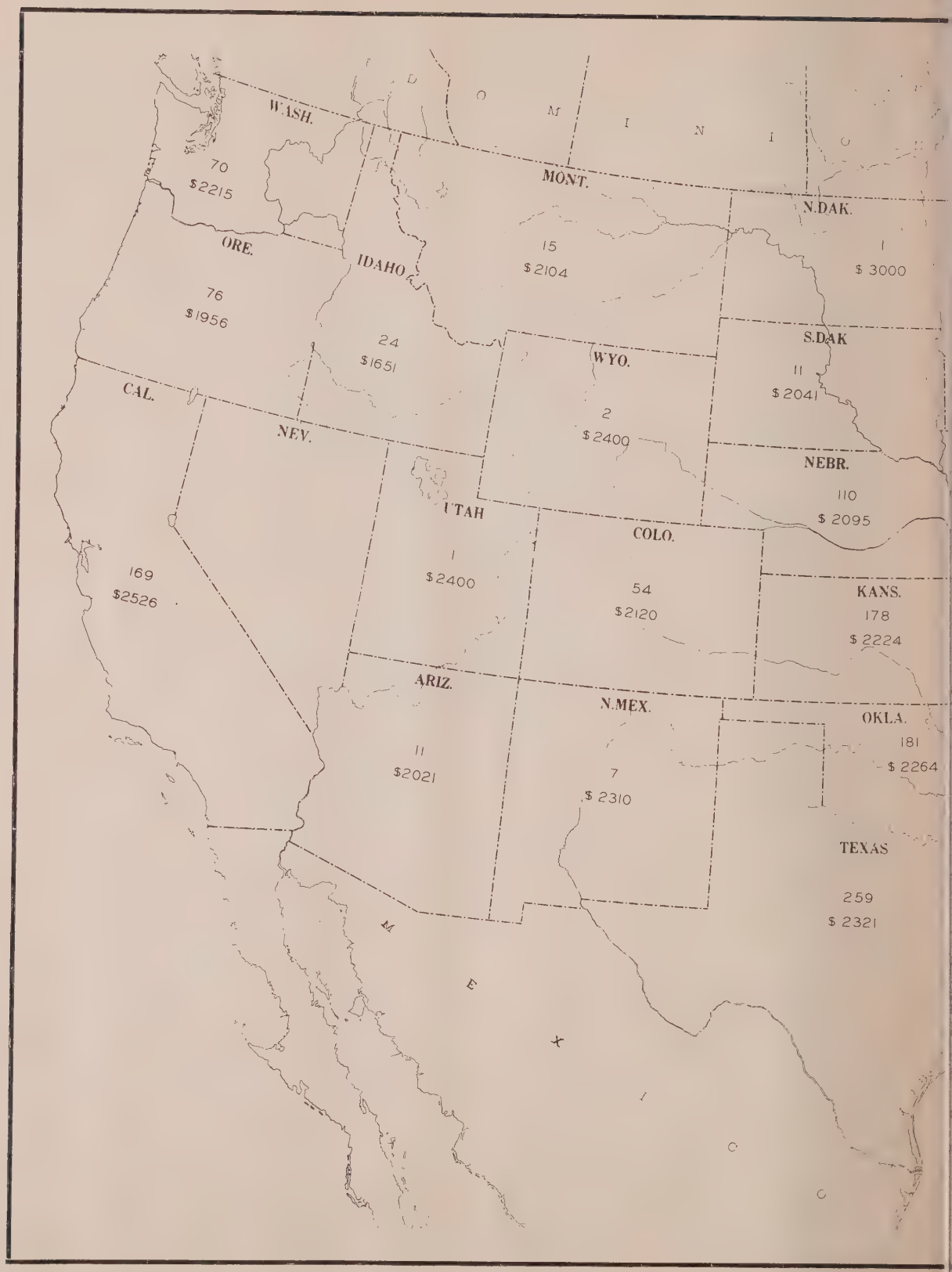
Give the workingman the same incentive that every owner and investor demands for himself and he will react in the same manner. No one would invest money in an enterprise without hope of profits; why expect wage earners to invest more of time and skill than the minimum required to hold the job if someone else is to get all the profits? They too are men; give them the incentive of a share in the gain and they will respond much like managers do.

"Have you made more money?" asked one youthful knight of the common good. "We have," responded Mr. Hapgood. "Can you call it Christian then?" came the retort from the young crusader. If the principles of fellowship, cooperation and democracy, put to work where human beings toil together, does not produce more for the common good, then the world and all material things, including bread and butter, must be the gift of the devil.

Here is a business that has done what all the world of business said ten years ago could not be done. Why? "Because," they said, "the average workingman cannot be trusted to respond—it may not be his fault, but it is simply not in him." Men who think they have faith in God often lack faith in the creatures made in his image. The faith required by our time is faith in human nature. We may say of faith as John said of love—How can a man have faith in God whom he has not seen, if he have no faith in his fellow men whom he does see?

William P. Hapgood has built on faith in human nature. Through eight years of patient instruction he has built out of common labor a most successful business organization; the humble men and women who toiled in a canning factory have filled every rank of work from fruit and vegetable cleaners to salesmen, bookkeepers and foremen. They determine policies, guide management, elect their own executives, make the rules and are rapidly becoming the real owners of the business. They are their own bosses because they have made their motto "Each for all, and all for each," instead of every fellow for himself and the devil for the hindmost.

What does Mr. Hapgood get out of it? Ask him, and he will tell you in the most matter-of-fact way, that he has had more satisfaction in seeing personality grown in humble folk than exalting his own could ever give; that to see them build homes they can call their own is more pleasure than building a mansion for himself; that demonstrating that human nature can be trusted and has in it great worth only waiting a real chance, beats exalting one's own ego a million miles, and that to make a cooperative enterprise a success is better than making a million for yourself.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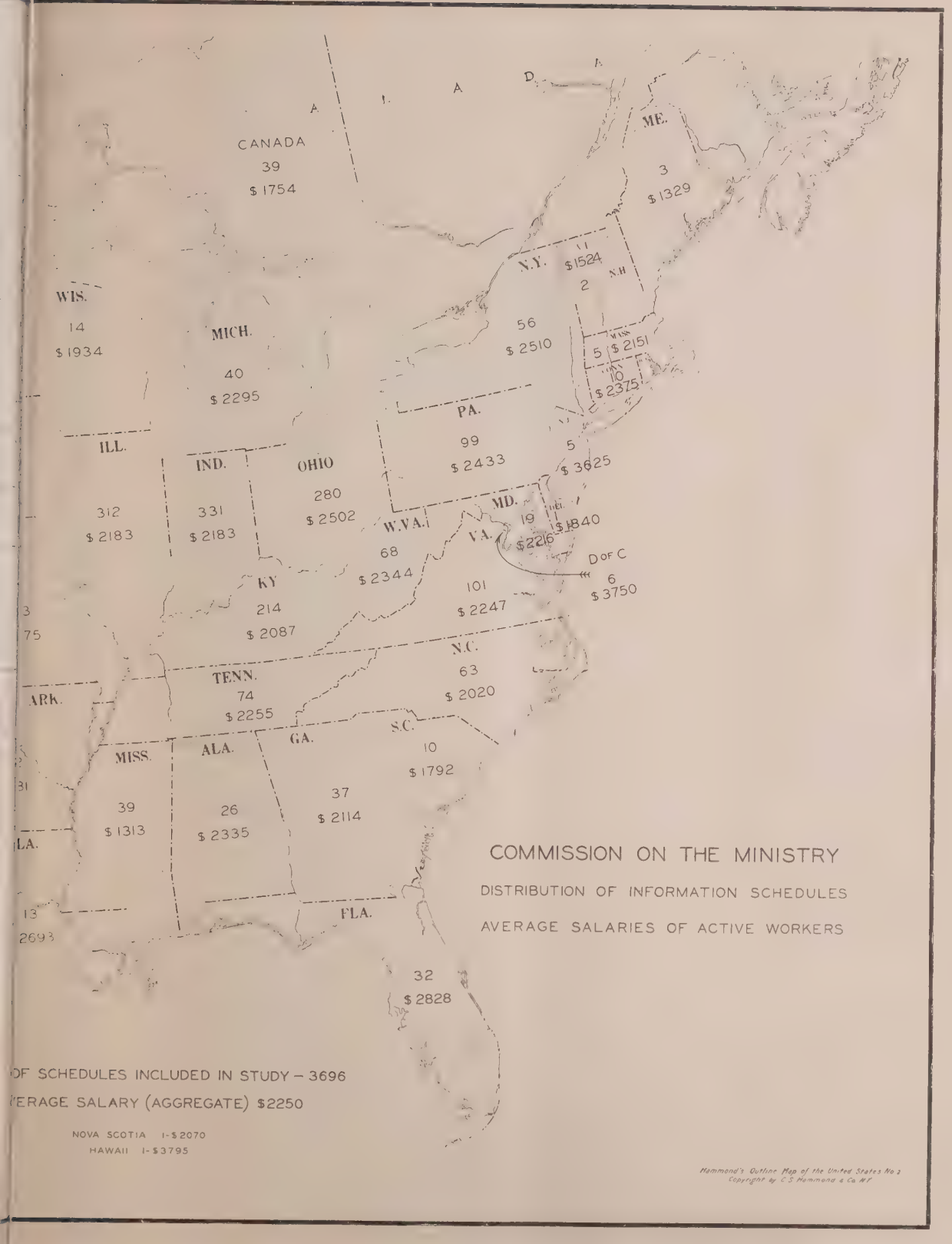
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Our Part in China

By ALEXANDER PAUL

IT IS all but impossible to keep pace with the changing conditions which are taking place so rapidly in mission work throughout the great non-Christian countries, and this is especially true of China. In the beginning we had to be satisfied to train as best we could workers who would share the responsibilities with our missionaries of the program they were endeavoring to carry out. In those days there were practically no government schools and no educational system except that of the old Confucian standards, and prejudice against the missionary in his endeavor to open schools, based on western curricula, was deep-seated. It took years to break down this prejudice, and in the meantime the missionaries went steadily on opening day schools for children wherever possible, and teaching the Bible to the older members of the church, choosing as best they could a man here and a woman there to act as booksellers, Bible women and evangelists. The work being very primitive and among the illiterate, for the most part, these meagerly trained associates made the best possible contribution under the circumstances. It was a period of seed sowing far and wide, with but very little emphasis being placed upon conserving the results.

Our mission was most fortunate from the very beginning in having several devout and self-sacrificing Christians. One of these, Shi Kwei Biao, is well known to practically all our churches as the great story-teller who was baptized by Dr. W. E. Macklin of Nanking, and who through all the years until the time of his death a little time ago at the advanced age of eighty, was the leader and advisor in all our evangelistic work. Although not an educated man from our standpoint, he was well versed in the history of his own country and, as he had traveled in his old profession as story-teller throughout most of Central China, his advice was invaluable, especially to the early missionaries. Another man who was and still is one of the staunchest Christians we know, is Mr. Chow of Luchowfu. We owe more to these two men than can be expressed in words.

To the early missionaries we owe a debt which can never be paid. They were the forerunners, the pathfinders. It was they who lived continually in the midst of people who were suspicious and prejudiced against them and to a large extent lived down these misunderstandings and by their good works under almost insurmountable obstacles paved the way for the extension of the work in our present stations.

The first great advance in our work in China was when the late F. E. Meigs undertook to establish an educational program. He opened a small boarding school for boys in Nanking in 1891. He had to face many difficulties in establishing this school and had to hold out inducements in order to get boys to enroll. He had an indomitable courage and backed up by his wife, fellow missionaries and a few Chinese Christians, he went quietly on until within a comparatively short time the school was well established and well known not only in Nanking, but in the whole district. From this school have come young men who have gone on for further training and who today in most of our stations are our mainstays—some went to America for graduate work and to become better acquainted with our people and have returned to China to fill very important positions of influence.

It was soon discovered that if we were to do an all-round work, we must also have well-trained women to fill places of responsibility in every line of endeavor. The mission was fortunate in having an educationalist in the person of Miss Emma Lyon, who went to China in 1892. In 1896, she opened a small school in Nanking with five girls in attendance. The school grew by leaps and bounds, and has provided the mission with not only trained Bible women, but teachers as well.

The growth of these two institutions from such meager beginnings is nothing short of miraculous. The boys' school grew normally into a well-organized high school, and from that into a union college with the Presbyterians, which was consummated in 1906, and into the larger union which took place in 1910, with the Methodist school, and became known as the University of Nanking. The very success of the boys' and girls' schools demanded that Bible training schools for men and women be opened, and in 190 the Bible school for men was opened with A. E. Cory as its head, with seventeen students, and this together with the Bible training schools of other communions which were at work in this district, were the nuclei of the present Union Nanking Theological Seminary.

IN passing, one would like to note that not only was the boarding school for boys successful to a degree, but that the school which was started by Miss Lyon with five pupils and is known as Nanking Christian Girls' School, is one of the best equipped and most influential schools in central China.

Education for young women had grown by leaps and bounds and the demand for college work was so great that in 1914, Ginling College, the first for women, which was another union venture, was opened in Nanking, and is at present one of the finest woman's colleges that can be found in almost any country.

The various communions found it impossible to carry on training schools for Bible women and teachers individually and the Bible Teachers' Training School for Women was opened in Nanking in 1915. This is a union, like that of the seminary for men, of a number of the missions at work in central and east China. One of the most important features in the training of our Bible women and evangelists and pastors is the practical side which is emphasized very strongly. Not only do the students receive theoretical training in the various courses, but every student is enrolled in what is called the "Practice Work Department," which provides the going of the students in small groups not only to the churches and preaching halls in the city of Nanking, but out into the country and cities as well. These groups, in charge of a teacher, will visit any church when called upon and put on an evangelistic program, and in this way this Bible school contributes in a large way to the church work in a good many stations in the various communions. In practically all our stations we have Bible women who have been trained in this woman's school and are proving to be real leaders.

IT can be readily seen from this cursory report of our work, that we are living in a new day. In the beginning the missions had to do practically everything. Of necessity they were compelled to direct every phase of the work, plan for the opening of new stations and outstations for the different types of work which should be carried on, to be pastor, evangelist, teacher, etc., which was not an ideal situation. Today, in all our churches we have men and women educated and trained who have gradually been taking over much of the work which the missionaries had been compelled to carry on. It is a long step from the day when the missionaries directed all phases of the work until the present, when in China we have a well-organized mission which is directed by an administrative committee composed one-half of Chinese and one-half of missionaries. In the direct work of evangelism the Chinese are bearing more responsibility than are the missionaries. This is the ideal for which we have been working, but who of us had faith to believe a few years ago that the time was so near when we would have Chinese who would be able to take the lead in practically every phase of the work? Not only is this true in church and education, but also in medicine.

In our medical department, there is such a contrast from the beginning of that work by Dr. Macklin in Nanking in 1887, when he was opposed by the officials and gentry of the city in the opening of even a small dispensary, and when he had to work single-handed, without an assistant or nurse, to the present when we have well-trained Chinese doctors and nurses who are beginning to take their place alongside our missionary doctors and nurses in carrying on the mission of healing, which has been the greatest influence for the spread of the teaching of Jesus in our work in China.

It is because the Chinese have developed so rapidly in their natural desire to have a full part in directing the work, that we are facing a new day in our program to Christianize the people of that country. For years we have been saying that if China is to be evangelized it must be done by her own people; that if the church is to become indigenous and cease being looked upon as a foreign institution, Chinese influence in the direct work of the church must increase. This is what is taking place. Instead of missionaries being pastors in all our churches as formerly, we now have well-trained Chinese who are holding that most important position, and instead of the missionaries outlining evangelistic policies, we have committees composed of both Chinese and missionaries to guide this work, with the nationals taking the actual leadership. This transition is doing a great deal to break down the prejudice against the work of the church. It used to be a common saying that those in the employ of the church were there because they had "eaten the foreigner's rice," meaning that they were in it for what they could get out of the foreigners, but today, with well-trained Chinese taking the leadership, one does not hear this uncomplimentary remark to any extent.

The ideal toward which we are working is the indigenous church, which shall control and finance its own policy and work, but to this end we need more than ever to cooperate closely with these Chinese leaders, giving them as they are able to take it, powers which are still vested in the missionaries. If we continue to make as rapid progress in the next decade or two as we have in the past, it will not be an impossible achievement for the church in China to be entirely local in its finances and activities. This does not mean that missionaries will not be needed. As long as there is a program for Christianizing Chinese, just so long will the missionary be welcome as an associate with his brethren in the carrying out of this program. It will not be necessary to send missionaries out in as large numbers as in the past—many of the positions which they had to fill are now being well filled by the nationals themselves, but there will always be new ground to break and new regions to occupy for Christ. Our work is far from being completed. In fact, we have scarcely begun. When we remember that we have been in China only forty years and are directly responsible for the evangelization of at least four millions of people and just coming to the place where the second generation of Christians is being raised up, we can see at a glance that our work is still in its infancy. We could take all our missionaries and Chinese workers and place them in the one great district of Nantungchow and still not have enough workers and money to really evangelize that one district. We cannot reckon the future by the past. There may be a decade of great progress, but there may be also a decade of such opposition that the work may move very slowly. Be this as it may, until the present our work under the guidance of the good Father has been successful beyond our fondest hopes, and we have faith to believe that through his guiding hand, it will go forward and not back. It is at this time when opportunities on every hand are opening to us that we should rally as never before to prosecute the task which we have undertaken for the Master and to see it through to a successful issue.

The Good That Men Do

Since the announcement last month that this column would begin in this issue, a number of stories have come to us from readers which we are unable to use because they deal with heroic service rather than the simple, everyday lovingkindness. Acts of heroism gain notice in our daily papers and elsewhere; it is the kindness of the cup-of-cold-water variety that we are desirous of featuring. Good deeds are being done every day about you. Jot them down and send them in. Or ask your Boy Scout neighbor to tell you of some.

"By Their Fruits—"

By Helen A. McGavran

"SAHIB, will you please show me the place in the Bible where the verses are, that are read when people are buried?"!! The boy making this request was one of a group of two or three who are attending a technical school in order to learn a trade, and are living meanwhile in a hostel with Hindu and Mohammedan boys. The Sahib took the Bible from the boy's hand, but the question in his mind as to what the boy could want with the verses showed in his face. The boy in his turn was eager to explain. His story was this: "One of the boys at our boarding house is very sick. The master in charge has told us that there is no hope of his recovery. He is a Hindu and has no friends or relatives. When he dies there will be no one to bury him. The master said that the sweepers will be called, and they will take his body away. So we three Christian boys are planning to take him out, dig a grave and give him a decent burial. And we want you to tell us what verses it would be proper for us to read. Of course he is a Hindu and not a Christian—should we read over him the verses that are read at a Christian burial?"

Perhaps it needs a knowledge of Indian conditions to enable one to realize what a touching deed of kindness these boys were planning. There were Hindu boys in plenty in that boarding house who had played and worked and eaten with the sick boy—but would they touch his dead body? No indeed!! defile themselves thus!! what benefit would accrue? it is unthinkable!! what is it to them that their sometime comrade is given dishonorable burial? But our Christian boys have other ideals. They are ordinary boys without special gifts, they are not capable of leadership in church meetings and will never be preachers, but this deed of lovingkindness will show forth the love of the Christ more than many words could do. We thank God and take courage.

A Mohammedan Samaritan

HOW an aged Mohammedan played the good Samaritan to a party of Christians in a disagreeable predicament was told by E. A. Turner, an American Y. M. C. A. secretary in China, who was traveling recently in India.

Returning with a party of friends from Fatepuhr Sikri, where they had been sightseeing, Mr. Turner's car was overturned and wrecked when the chauffeur ran into a tree in trying to avoid some cows in the road. "It was noon," said Mr. Turner, "and we were about five miles out of Agra in the blazing heat of an Indian sun.

"We tried to hire some other conveyance, but found none was available. We started to walk, and had covered about a mile when we met a one-horse trap coming along. I appealed to the driver to know how far we should have to go in order to get a vehicle. He said about four miles. Then the old gentleman—by his turban evidently a Mohammedan—voluntarily dismounted from the cart, in which he urged us to travel to the city, saying he would wait by the roadside.

"I very much disliked to accept, but we were compelled to by necessity as Mrs. Lerrigo and the other ladies of the party were beginning to show their distress on account of the heat and lack of luncheon. So I accepted his generous offer and got into the cart, while the old gentleman patiently took his seat by the roadside to await its return."

On the Street Corner

"HERE, Boy, a paper."

"Alright, Mister. Wait till I get Mike."

"Aren't those papers you're selling?"

"You bet; but this is Mike's corner. He's a cripple, you know. Here he comes now. Hey, Mike!"

And the man took his paper and didn't wait for the change.—*Selected.*

"And If One Go Astray—"

By Mrs. A. T. Van Winkle

A REPEATED criticism came to my ears a day or two ago of a minister of the gospel of Jesus Christ who, because of the bigness of his soul and because he was putting Jesus Christ into living service as well as lip service, rises from his warm bed many wintry nights and goes out to search for one of the "sheep of his pastoral flock" who was not finding it convenient to leave John Barleycorn out of his daily menu. Is this not a commendable thing, an act of true lovingkindness and mercy?

W. H. Allen

How the Brotherhood Helped and Brotherliness Prevailed in Whittier

By JOHN H. BOOTH

OUR brotherhood is in the midst of its greatest church building period. Scores of churches, caught up in the spirit of the age, have undertaken building campaigns far beyond their financial ability to carry through. The campaign for funds at the time of dedication, while often resulting in the assembling of vast sums in long time pledges, fails to bring sufficient cash to reduce the debt to a point where the congregation can carry it with safety. As a result the churches in such cases find themselves in about a year after dedication embarrassed by the demands of their creditors which sometimes assume the form of lawsuits, threatening the spiritual life of the congregation and even the loss of the property. Whittier, California, is a case in point although Whittier had not quite reached the stage of lawsuits.

The congregation at Whittier started out to build a church costing about $80,000, but when the building was completed, including the cost of the lot, the financial outlay represented over $150,000.

When the present pastor, W. H. Allen, was called to Whittier from Danbury, Connecticut, he found an indebtedness of over $100,000 upon which the church was attempting to pay $1,000 a month. Mr. Allen is happiest and most successful in his work, not as a money-raiser but as a preacher of the gospel and a winner of souls for Christ. He has not neglected evangelism and his spiritual ministry. The church, in spite of its great debt, has maintained a high level of spirituality and many have been added to the membership. Neither has the church during these trying times allowed its missionary interests to fag or its offerings to decrease. However, Mr. Allen soon realized that these heavy monthly payments (more than one-half of each payment having to go for interest alone), together with the financial burden of current expenses, would in time break the morale of the congregation, weaken its financial ability to meet the payments and possibly in the end destroy the life of the organization and result in the loss of the property. He set himself in deadly earnest to find a way to refund the debts. Knowing well the work of the department of church erection of the United Society, having had intimate dealings with this department while pastor of our church at New Orleans, he naturally turned to the society for help. However, the debt was so tremendous and seemingly so far beyond the ability of the department of church erection to assist, that very little hope was held out to him from St. Louis. He then undertook to find some trust company that would refinance the debts, but failing to find assistance of that sort that was satisfactory he turned again to the United Society.

Mr. Allen does not know when to take "no" for an answer. He persisted in his efforts to secure the services of the writer and finally succeeded. The visit was made in September. The debt by that time had been reduced to about $89,000. I promised the church at Whittier that I would recommend a loan of $45,000 provided the indebtedness was reduced to that amount. To raise $44,000 to meet this proposition seemed an impossible task. However, it was undertaken with grim determination. After a few days of personal solicitation, on Sunday, September 26, a public appeal was made for cash and pledges payable in thirty days, which resulted in securing over $25,000.

Fortunately, Charles E. Smith of Riverside, one of the crusaders of the Board of Education, being home on furlough, was secured to complete the campaign. Mr. Smith seems to be at his best when he faces an impossible situation. Due to his efficient leadership and his indefatigable energy, the goal was attained. Since September 19, approximately $44,000 has been raised, only about $1,700 of which remains unpaid.

While this campaign was going on, the United Society granted a loan of $45,000. In all the history of the department's work there has never been a larger loan granted and only one other of equal amount. Although the department had used up all of its own funds and had borrowed $300,000 additional to meet other critical building situations, we felt that we could not stand by and see our brethren at Whittier lose their splendid property, hence $45,000 more was borrowed that this loan might be closed and the work at Whittier saved.

As in every victory that requires the gifts of time, talent and means, no one person or agency can carry off all the glory. I think first of all great credit must be given to W. H. Allen who has so efficiently led the congregation through these trying times. A great many of the members should receive special mention. One man who had formerly put $16,000 into the building, a man of very moderate means, borrowed $2,000 more. Two other brethren, elders, out of the city, wired pledges totaling ten per cent of the gifts of the congregation up to $35,000. The Women's Association, one of the best and most efficient organizations of its kind in the brotherhood, also made a liberal pledge. Scores of others made sacrificial gifts by borrowing on their personal notes and some by mortgaging their homes.

Another helpful feature in the campaign was the assistance rendered by the ministerial association of Whittier. This body voluntarily drew up and signed a statement for the daily press commending the First Christian Church in its courageous efforts and urging members of their respective churches and all public-spirited citizens to render financial assistance. This beautiful demonstration of good fellowship opened hearts and homes in Whittier, irrespective of denominational lines, and was of great help in pushing the campaign to a successful conclusion.

First Christian Church, Whittier, California

Under the Palms and Among the Pines

The Florida Vista

By Roy L. Brown, State Secretary and Evangelist

LONGINGLY, thousands of eyes look toward Florida when winter comes! Really thousands of persons have gone to Florida and are making their homes there. People travel over the state and learn its vastness, as well as its beauty! Florida not only has sunshine and flowers, but it has opportunity!

A few years ago Florida caught the eye of the real estate man. "They made the most of it." But the "sky-rocketing," "pyramiding" game is all over now, and folks are back to earth! People came from the ends of the world to put money into Florida. While this was going on, something more valuable than money was placed there—the lives of men and women.

I read in the 1918 Year Book the following statement: "The population of Florida is increasing more rapidly than any other state in the Union, and great opportunities appeal to the American Society." That was before the days of the United Society. Before the days of the great influx of the multitude into the state!

The past few years may have been a time of great opportunity for the Christian church, but we feel that the years ahead hold greater possibilities. When the state was overflowing with real estate speculators it was a hard matter to get folks to stop and think about God. There were staunch souls who did, and a marvelous work has been done, but what of the future? Untold opportunities are awaiting us now.

Evangelism has played a wonderful part in the work done in the past few years. You know Florida has only been discovered by our people in the last decade. In 1918 there were 2,746 members in the congregations of the state, and $25 268.61 was the total amount of money raised by the churches for local work. One-third of the money raised was recorded in the Year Book as having been given by the First Church, Jacksonville, where J. T. Boone has been laboring for twenty-eight long, successful years, and a third of the members in Florida were in that one congregation.

Now there are nearly 10,000 disciples in our congregations in the state, and last year they raised nearly $300,000 for local work.

Eight years ago there were fifteen located full-time pastors. Today, forty-five churches have full-time preaching.

The growth of our work had to come by strenuous evangelism. Many people went to Florida from the Atlantic seaboard where "our plea" is not known. These people had to be taught. It has been faithfully done by as loyal, consecrated, well prepared a lot of ministers as any state could boast. Eight years ago Miami had 150 members. Now there are two wonderful congregations, splendidly housed in strategic locations and nearly 1,600 members enrolled. The local budget of the First Church last year was about five thousand dollars larger than the combined receipts of all the churches in the state eight years ago. At that time Tampa had 200 members, now the enrollment has reached 600 and the congregation has just gone into one of the finest buildings of the southland. In 1918 St. Petersburg had 190 members, now they number 500 and have a beautiful new building. Orlando had 50 members, now they have above 500; Ft. Lauderdale had 50, and now numbers above the three hundred mark.

New churches have been organized. Florida is yet a mission state. There is indeed much to be done. We have made a gain of over 300 per cent in churches and membership during the eight year period.

I believe that it will be highly interesting to WORLD CALL readers to know that twenty-nine churches have been organized in the past five years. Eighteen of these in the last two and a half years, and twelve during the past eighteen months. Twenty-three of the twenty-nine new congregations have full-time located pastors. It is also interesting to note that churches have been organized in nine new counties during the past two years.

The real story of Florida evangelism reads like a fairy tale! I know of one new church that is being backed by two brothers in the flesh. One bought a lot and between them they are contributing $200 a month towards the pastor's salary. They have less than fifty members, and yet a full-time preacher. The work is less than a year old. It will be a big congregation in five years.

Another—a church of thirty-two members called a minister at $3,000 a year salary. They did not have lot or building. In less than four months after the minister began his work the church had bought a lot, builded a house of worship and had the property two-thirds paid for. Since then they have put on a ten thousand dollar addition to the building. They have contributed liberally toward state and national organized work, have a splendid Bible school, fine women's missionary society—and by the way, it was only two years ago last October that the preacher went on the job.

But there is a limit to the space we have for this article, otherwise I could write of forty other churches in the state that have been holding forth the gospel, getting additions and buying lots, building beautiful church homes and parsonages. Our people have acquired many thousands of dollars worth of property in the state—the values we speak of are not artificial, they are real. But we are a small folk compared with some other religious bodies. We have all told 80 congregations in the state, white and colored. The Baptists have 847 churches.

It will take time, men, money, devotion and strenuous evangelism to do our part as a brotherhood to cover this virgin field. We want a thousand churches in Florida. But the work will have to be done systematically and along constructive lines. Some years ago preachers thought they could run down to Florida, spend the pretty months there and make their "expenses" by organizing a new church. They reported "great results—new congregation." Then they went back north in the spring with no provision for the watchcare of the new organization. These preachers were cal'ed "snowbirds." Most of such churches lived only long enough to be reported in the next Year Book.

Now our state society with a contractural relationship with the United Christian Missionary Society is putting on a great work of planting churches and supporting mission pastors. The state society called the writer and wife to be state secretary and evangelists, the United Society has paid our salary, and the work has gone forward without dictation from any source whatever. Our churches and loyal ministers are "fighting the good fight," supporting the work at home and abroad, and with faith undaunted are expecting to help take Florida for Jesus Christ and plant the New Testament plea firmly in the sunshine state.

Evangelism in New England

By Arthur Long, Evangelist, Enid, Oklahoma

LAST fall, the United Christian Missionary Society, through its department of home missions and evangelism, sent me to New England to hold a series of special evangelistic meetings in four strategic points. The campaign opened at Haverhill, Massachusetts, September 26, with four weeks there. Then four weeks at Everett, Massachusetts, two weeks at West Rupert, Vermont, and three at Lubec, Maine.

Haverhill is an industrial city of 50,000. We have a good building well located in a great residential section on a main thoroughfare. Kyle Brooks became pastor last January. He held a fine pre-Easter meeting and had the membership in good condition for this revival. The United Society aids the church from its church maintenance budget. There were only about ninety resident members. The revival added twenty more, all adults but two. Many new prospects were secured through the largest hearing in the history of the church. About 200 men attended a meeting in the City Hall. The Bible school is showing fine growth.

Everett is another fine industrial city of 40,000, one of the suburbs of Boston. Homer J. Armstrong is the pastor. The

Mr. and Mrs. Chauncey S. Hay, West Rupert, Vermont, who celebrated their sixty-fifth wedding anniversary December 19, 1926

building is well located, small, but kept in splendid condition. The membership is scattered through half a dozen cities of greater Boston. A good attendance was had each night. The Mark Capitol Theater, a magnificent new building, gave us the use of its auditorium, with organ, light and heat all free for three special Sunday services. The men had 300 present in a heavy rain, the women had 500, and over 500 heard the message on Christian unity. These meetings won many friends for the church and pastor. There were seventeen new members added, nearly all adults. Since Roxbury has just closed, the Everett church remains our only congregation in greater Boston. The pastor had a fine pre-Easter meeting, the Bible school was well gleaned, and it was very noticeable that he kept the fires of evangelism burning continually.

West Rupert is a delightful little mountain village of about 200 souls. We have the only church in the community, a beautiful stone structure. Albert E. Couch is the pastor. The church has full time preaching and is self-supporting. The pastor, who came from the Baptist church into our fellowship, is doing excellent work, and possesses the ideals of the Disciples of Christ in a fine way. There were nine additions. The owner of the factory, his assistant manager, and their wives were among the new members. Members of other communions united with the church without demanding "open membership." Almost every person eligible for membership is in the church.

Paul L. Richardson is the pastor at Lubec. He is almost at home, having been reared on Deer Island, only a few miles away. He has accomplished much in a little more than a year under very difficult circumstances. The church is self-supporting but would not be except for a generous endowment given by a faithful member several years ago. Lubec is a fishing town of about 3,000 persons. The rest of the nation gets its sardines and smoked herring from this section. A short season and a poor run of fish often means poverty for many good folks.

There are four churches in the city. We have a good building and the second largest membership. The town fronts on Passamaquoddy Bay, which is an arm of the Bay of Fundy. Engineers and experts are here now planning to harness the Atlantic tides for the greatest power project in America. The ocean and the bays certainly have offered a tremendous treasure to the brain and hand of man here. If that succeeds, it will vastly increase the population and wealth in this section, and our people should be ready for a great work here. The meeting resulted in thirty additions and a number of friends for the congregation.

My experiences and observations lead me to this conclusion—that New England will support a conservative and enthusiastic evangelism, but will back away from high pressure. A song evangelist should be included in any similar campaign.

The membership, although small, attended well or better for their numbers than in many western churches. They are good givers for their ability. They are slower to give their confidence, but stick by it when it is given.

The preachers with whom I have worked are a consecrated, hard-working group, and loved by their churches. Each is ably assisted by a wife of fine ability and personality. Preachers deserve a lot of credit for working in New England, far removed from their brethren, and where our people are but little known. We have only sixteen congregations in all New England. I have a deeper respect for New England preachers than ever before.

A great program will call out considerable money from New England, money not now being called out for any work anywhere. New England presents a great opportunity and challenge to the Disciples of Christ. Here are six states with a total area of 16,000 square miles, less than the state of Kansas, yet they have one-fifteenth of the total population of the United States and one-eighth of the entire wealth of the nation. This strategic and powerful section of the nation has but sixteen of our churches, with a total membership of 2,780. Only seven of these churches are self-supporting.

Mrs. Josephine Bonneville, West Rupert, Vermont, aged ninety-four. Member of the church sixty years. She has raised five adopted children

How are we to meet this challenge and opportunity? My answer would be, by developing an aggressive, forward looking program for New England. As it appears to me, this should involve: First, bringing all present churches to self-support and strength. Second, getting enough more of our young people in Dean Athearn's School of Religious Education of Boston University to justify them in giving us a professor to teach New Testament doctrine and history, as the Disciples of Christ understand it and believe it. Third, building in Boston a student home for the nearly 200 students we now have in greater Boston's colleges and universities. Near this, or connected with it, a great church. Call to this church one of the greatest preachers in the brotherhood. Fourth, a full time New England secretary. The order in which these and other factors in the program may be worked out depends upon missionary societies, men and money. There must be cooperation in all this. The resources of a great people must be challenged and called into the task to meet the spiritual needs of millions unchurched in New England.

New Church at Boone, North Carolina

By C. C. Ware, State Secretary

A CONCRETE result of the "good-will visit," of F. W. Burnham and Jesse M. Bader of Wilson, North Carolina, February 18, 1926, was the plan to hold a revival at the most available point in the Blue Ridge Mountains of northwestern North Carolina and thereby organize a new church in that wonderful region. With this end in view C. C. Ware, state secretary, and W. C. Greer, of Grifton, visited that section to make a personal survey June 21-23, 1926.

After visiting the county seats of Yadkin, Wilkes, Watanga and Ashe counties, it was concluded that the most logical objective for this meeting was Boone, the county seat of Watanga. This decision was based on the following facts: (1) There was in Boone the largest number of unattached Disciples of Christ of any field visited; (2) the general public sentiment of the town was favorable in a good degree to the effort projected by the Disciples; (3) Boone is the most important center of commercial development of the region; (4) it is likewise a growing educational center, with students in its great Appalachian Training School from Disciple homes; (5) it is readily accessible to Milligan College, Tennessee, by rail, making available an effective student minister for the first stages of development.

Thus it was arranged for W. C. Greer to hold this meeting in August. It was continued three weeks in a tent loaned by the First District of Tennessee, and brought over by Mr. Greer from Johnson City. The evangelist was assisted in music in this meeting by talented members of his family, namely his two daughters, Mrs. Fowler and Dod Greer, and son, Power Greer, who played a saxophone.

Group at tent meeting Boone, North Carolina, which resulted in the organization of a church August 29, 1926.

Boone is within ten miles of Blowing Rock, a great scenic point in the Appalachians. Blowing Rock is also the wettest point in North Carolina, as the clouds from the Atlantic too heavily freighted are dissolved in these high altitudes before they get to the slopes and plains westward. So, true to form, it rained almost incessantly during the meeting. There were only three services during the three weeks undisturbed by the rain. This was the first evangelistic effort by Disciples of Christ in Boone. The local group contributed nearly $100 to the support of the meeting. They also pledged $30 per month towards the support of a minister. The church was organized at the close of the meeting, August 29, 1926, with 24 members. These 24 included 16 heads of families.

This town of 2,000 souls is rapidly growing. It is of commanding importance as a missionary objective. The nearest church of the Disciples is at Foscoe, twelve miles away. The great motor highways coming east from Johnson City and Bristol converge a few miles from Boone. The Boone Trail and the Black Bear Trail, the two greatest highways of all that region cross in Boone.

Since organizing, this group has worked earnestly. They have an attendance of thirty-five at their Bible school. James Bryan is superintendent. They meet and worship in the court house. Turner Holt of Milligan College is their minister, assisted by the United Society. A communion set was given them by Elizabeth City, on the Atlantic Coast, at the eastern end of the state.

Cheyenne Has A Gospel Team

THE First Christian Church of Cheyenne, Wyoming, was organized January 3, one year ago, by the United Christian Missionary Society with Charles E. Hannan, as the wide-awake pastor.

It was during the Harper Union Revival last spring that Gospel Teams were organized. Previous to this the Christian Church men had been thinking about their obligation to the leaderless weak churches around them and what they might do to help. The union meeting gave added impetus to their plans and a Gospel Team was organized.

The Gospel Team began holding meetings in vacant pulpits in small towns in Wyoming and northern Colorado and in country school houses, carrying on the work the union teams had started.

Gospel Team, First Christian Church, Cheyenne, Wyoming

The men meet one night each week in a study class taught by the pastor. There is an enrollment of thirteen and an average attendance of ten each night.

This winter the team is conducting services regularly every two weeks in the Christian churches in Carpenter and Burns, Wyoming, meetings being conducted in Carpenter in the afternoon and in Burns at night.

These men are successful. Recently four were baptized in Carpenter following the evening service. These baptisms took place in a large galvanized water tank on one of the member's farms three and a half miles from the church, with only the blue sky for a roof and the congregation for a windbreak from the stinging cold wind.

Those on the front row of the picture are the ones who go out regularly while the ones in the second row take the study course but only go out occasionally.

The men who go out select a chairman who presides at the meeting, introduces the speakers and keeps time lest each man speaks too long.

There is need for hundreds of other men in our brotherhood to "go and do likewise"—take a study course and then "go make disciples."

This "baby church" is setting a worthy example to many strong congregations.

A Business Missionary

BUSINESS men are looked upon by Captain Robert Dollar, eighty-four-year-old owner of the Dollar Steamship Lines, as public benefactors, so long as they ask reasonable prices and treat people squarely. A business man, he believes, has as sacred a call under God as any man living.

During a recent visit to China, Captain Dollar spoke before the American Chamber of Commerce there and urged Americans to develop their business as rapidly as possible, bringing to China the commodities which she needs and taking from her the surplus of her goods which America can use. This sort of trade, he declared, is of benefit to the world.

"Captain Dollar told me later," writes Arthur M. Guttery, a secretary in China for the American Y. M. C. A., "that he does not expect to lose his property or business if extraterritoriality goes, because he believes his activities are of mutual advantage to China and America. He said that he never closed a contract with anyone unless he felt sure that the other fellow was going to make something as well as himself. There are many kinds of missionaries to China, but Captain Dollar is one kind all by himself."

Captain Dollar, as part of his "missionary work," has contributed toward several Y. M. C. A. buildings in China. He gave the entire $50,000 required to erect the Y. M. C. A. structure in Wuchang, known as the Robert Dollar Y. M. C. A., and recently laid the cornerstone for the new Shanghai building.

Shifting Scenes in China

The Nanking Situation—October 1, 1926

By Searle Bates

WHILE a puppet government sits in Peking, with a shadow cabinet shifting from day to day, Chang Tso-lin is the real power in the north. Feng Yu-hsiang has been forced out into the barren plains on the edge of Mongolia and can scarcely summon the economic backing for another campaign. Wu P'ei-fu has just been crushed in the Hankow region by a vigorous attack from the Southern armies under Chiang Kai-shek. Our governor, Sun Chuang-fang, holds the five provinces of Fukien, Kiangsi, Chekiang, Kiangsu, Anwhei, with his capital in Nanking. Southern troops appeared in the borders of Kiangsi, and Sun now comes forth as the great bulwark against "Bolshevism," for the moment driving back his enemies and approaching to the relief of Wuchang (where a small body of Wu P'ei-fu's men are conducting a successful defense against siege operations). (*Wuchang surrendered, October* 10 *and in December Sun's five provinces had been reduced to the last two named.—Editors.*)

The southern movement, using Sun Yat-sen as a demigod, and the name of the old revolutionary party which turned out the Manchu emperors, is the only one with a positive program. They claim to be able to destroy militarism and corruption as they have flourished in the north, and present three concrete principles of national freedom: cancellation or satisfactory revision of the hampering treaties, democracy (they really have elections in Canton city) and economic freedom (which means anything from a mild and reasonable scheme of government control of some industries to a doctrinaire communism, according to the individual and the moment). They have an excellent propaganda service of papers, pamphlets and speakers, with an appeal against the general discontents of the time, and simple, sweeping promises of improvement. In opposition Nanking is now a factory for counter-propaganda, and the headquarters of a drastic censorship. This is the new factor in the old game. Their army is mobile, young, enthusiastic and determined. Chiang himself is only thirty-two, and among his troops are several student regiments; some civil and military officers are as young as twenty. A cadet school under Russian direction has been of great use to them. In some respects the future seems to be theirs, as sympathy with them is very strong throughout central China, even among the merchants. But there are internal divisions between ardent communists—apparently a small minority—and the main body of democratic socialists. And it is a great pity that they were unwilling to put their full energy into working out their experiments with some thoroughness in their home provinces of Kwantung and Kwangsi. As it is, they have done relatively little outside of the immediate neighborhood of Canton—which has been bettered, albeit roughly. But now their efforts and men are dissipated in bullets and talk, over a thousand miles of territory, and they are militarizing themselves in a campaign against militarists. Yet even now they may well succeed, at least in war. The northern generals are suspicious of each other and of Sun, to such a degree that real cooperation is unlikely; while Feng's army to the northwest is ready to aid the South in any way possible. Sun has to disarm police in order to make his chief cities safe for his own troops, and one sharp reverse in the field would send him off a fugitive.

The disappointments and disgust and losses of the intelligent and propertied groups under years of civil war and arbitrary exactions, have prepared the way for anyone with promises of hope. And millions of the common folks are in distress from depreciated currency, grinding taxation and two years of drouth in central China. Disorder is inevitable. Rice costs in real silver two and a half times what it did two years ago, and many vegetables are practically unprocurable; people are using grass and weeds as food to an unprecedented extent. The coppers of common currency are down twenty-five per cent in a year's time, and over one hundred per cent in six years. So it's hard to carry on "idealistic" work, and talk of giving and sacrifice!

The opposition to Christianity and to foreigners continues at much the same general pitch, with relative calm in some regions and frequent storms in others. Internal issues are distracting on the whole, though general resentment is often concentrated on points with which foreigners are in one way or another connected. In this province the year opened much more easily than was feared, especially in school work. British and American boats are regularly bombarded on the Yangtse as part of the general controversy over special privileges for foreign trade, shipping and residence. Outwardly the treaties remain the same; in fact they are rapidly breaking down, and most of the powers fortunately have sense enough to see that it is out of the question to maintain them by force. If the southern armies make Nanking the capital, as they boast of doing, work here will be under terrible political pressure. Dreams of quiet don't last long within hearing of machine gun practice.

It is hard to take a measure of the university just now. The foreign staff stands well, and the Chinese quality and quantity are both much stronger than six years ago. We've gained in science and agriculture buildings, and in residences for foreign staff; but the pinch for dormitories, library and Chinese residences is greater than ever. Boys have been sleeping on the tables and in the halls of dirty boarding houses, as well as twelve in one good-sized room as the regular allotment in our old dormitories. At the beginning of the term nearly a hundred boys could give no address whatever, as they were drifting from one shack to another in the hope of discovering some less bad. There is real hope for a million dollars from the Ball Estate, but when and under what conditions we do not know. Aside from that we face only further hardship, in the difficulties of the mission boards and the pressure of the Chinese situation against our excessive tuitions.

Students are keener in their doubts and criticisms, and set like real maturity against compulsion, pressure or undue persuasion on any matter of possible conviction. Yet their response to friendliness is as good as ever, and the Christian students have a self-reliance which is a big gain over the days of easy-come and easy-go. The dissolution of the old standards and sanctions is more yawning than before among the newcomers from the middle schools, most of whom are entirely rudderless—mixing their metaphors with no scruples.

View of University buildings, Purple Mountain in the background

My own classes are working acceptably. Five of the best students are now at work upon publications that will be most useful—one the first book on Russia in the Chinese language (not considering some flimsy travels and translations from Russian fiction), strange to say. I've been doing some general speaking, which I hope has been as useful as it was difficult. Next month I'm on for a course of lec-

tures at the Language School on Chinese history; I dread the extra effort, but I need to bring together my materials and ideas in that field. I'm grinding away at a Chinese daily newspaper and some new advanced texts in Chinese history, but there seems to be little margin when I try to do the regular teaching and a hard Sunday job decently.

A Bright Spot in China

By Stella Tremaine

IT IS true that the war has been bad and there have been a lot of attacks on foreigners and a lot of mission property has been destroyed and several missionaries have been held captive for some time and a few have been killed. There have been strikes in some mission schools and the missionaries have been entirely driven out of a few places. But these things are only the events of the passing hour, they are just part of the struggle that China is going through. When one looks at the whole big country and selects all of the discouraging incidents and puts them together it looks rather dark, but let me tell you a few of the bright things here in our own little church.

A few weeks ago a young widow, a member of our church who has been sick for some time, told the members of her family that they did not need to bother about getting doctors or medicine any more because she had seen the Lord Jesus in a dream the night before and he had promised to come and heal her the next day. Just before midnight of the next day she told them to send for her aunt who is a very spiritual Christian and lives near them. She told them to tell her aunt to hurry if she wanted to see her, for the Lord was coming to receive her soul and he was coming very quickly. Before her aunt came the young woman seemed to look out beyond the walls and ceiling of the house with a radiance on her face and in her eyes that they had never seen there before and said, "Oh, I see Jesus. He is standing at the foot of the cross. His face is shining and his garments are white as snow. He has come. Lord Jesus, receive my soul."

Has it been worth any of the sacrifice and discouragement that has been endured in this country just to make possible the triumphant entrance of one eternal soul into glory?

Not so many years ago nearly all of the work among Chinese women had to be done by missionaries. The Chinese women were not educated so that they could read and speak, they were too bashful to appear in public, and no one would listen to them if they did speak. But last month eight young women from the Bible Teachers' Training School in Nanking came to Wuhu and held a four days institute for us. That was a time of great spiritual uplift. We had a prayer meeting early in the morning, a meeting for the women church members at ten in the morning, the young women led the chapel services at the Girls' School, the Boys' School and the Academy, then there was a meeting for outside women at two-thirty, a Bible class for older Christians, a Bible class for younger Christians, a meeting for students after school and a prayer meeting in the evening. On Sunday we divided the Sunday school into a few large classes and they had charge of these classes. Sunday evening two of them spoke at the regular services which are especially for outsiders. More than two hundred men and about eighty women came to the service to hear them speak and the men were very much interested in what they had to say. They had a real message, they had it well prepared, were full of the Spirit and spoke with power.

It was such a joy and blessing to have them here. They are the assurance of the bright new day that is coming in China. We were rather crowded here in the house where we live, since the old house in the back was torn down to make room for the new residence that is to be built. But I put up an extra bed in my bedroom and two in my little study that I have arranged to keep warm this winter, so that we all had a place to sleep. I had my cook prepare Chinese food and we all ate together and had a lovely time. I am sure that the influence of their work here will never die.

Then I want to tell you about the father of one of the teachers in our Girls' School. This young woman is a graduate of our Girls' School and she wanted to be baptized while she was still a student here, but her parents objected, so she waited for their consent. Then she went to the Girls' Senior Middle School in Nanking. Every year while she was there she asked for her parents' consent to be baptized. Finally they granted it, and of course were much happier about it than if she had gone against their will. Now this is her third year as a teacher in our Girls' School. This fall her father has been very sick with some kind of a nervous disease, and we have prayed for him very often. She has been very faithful in caring for him. She has taught all day and gone home every night and many times has found very little time for rest or sleep before time for her classes to begin the next day.

Now the father is almost entirely well again and today he and his sister and two brothers came to church, the first time I have ever seen them there. Miss Wu's (the teacher's) face looked very shining and happy when she introduced her aunt to me and told me that the three men on the other side of the house were her father and two uncles. She said her father had come to church to thank God, for he felt sure that the prayers of the Christians had saved his life. Of course they may never come to church again, but I am hoping and praying that they may be reached for Christ.

Then in spite of opposition the church is coming to have real influence in the life of the city. When there seemed to be imminent danger of fighting or looting in Wuhu the officials sent a representative to the Y. M. C. A., which seems to stand for the union of the church work in the city. (Most of the union committees of the mission work of the city are held there.) They asked if the churches would take part in an effort to protect the women and children in the event of fighting or looting. Of course the churches are all glad to do anything they can to help and protect people, and all of the churches and mission schools are to be places of refuge in case of fighting. Our church council has met and made final plans, but I trust they will never have to be put into execution.

All of the government schools of the city have closed for lack of funds, the money has all been taken by the military leaders. The last one to close was the girls' normal school.

One of the government schools which is near our Academy is full of soldiers. Several hundred are there. A good many of them have been wounded and have been sent down from Changsha and other places up the river where there has been fighting. About forty or fifty of the worst cases among the soldiers were sent to the Methodist Mission Hospital here in Wuhu. Some of our boys go to the hospital once or twice a week and sing for them, make little talks about Christ and leave them some pamphlets to read. Poor fellows, most of them can't read, but they like to hear the singing and say that when they hear the singing they do not feel the pain.

Christmas is soon coming, we are making our preparations, but plan a very quiet Christmas on acount of the disturbed conditions.

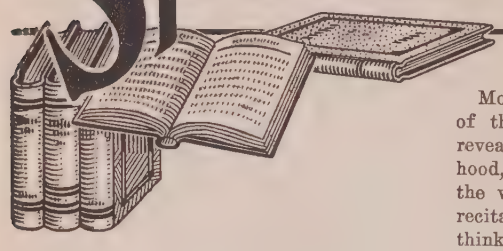
Wuhu, Anhwei, China, Dec. 5, 1926.

Missions Recognized by Chautauqua

THE Chautauqua Reading Course for 1926-27, "British-American" year, because of the observance of the one hundred and fiftieth anniversary of the signing of the Declaration of Independence, has as one of the five books for study Bishop Oldham's treatment of *Christianity and the Race Problem.* This is the first time a book treating a topic of general missionary import has been granted this honor, and it came about in this manner: For years the Council of Women for Home Missions (interdenominational) has held an annual summer School of Missions at Chautauqua, New York. Interest in the courses and amphitheater lectures on missionary themes has grown to such an extent that the Chautauqua Study Course committee was glad to consider the inclusion of a book of this character, when the suggestion was made by Mrs. John L. Ferguson, president of the Council.

The promise was made that should a book of equal literary attainment be suggested by the missionary leaders, that a place will be given annually among the five books outlined for study by the Chautauqua clubs.

Speaking of Books



Memories and Experiences

The Autobiography of J. H. Garrison

February 2, will be the eighty-fifth birthday of Dr. J. H. Garrison. This introduction of his story of his own life, and the publication of a vital article from his pen and heart in the same issue will therefore constitute a part of his birthday celebration. He honors us by sending his message to the readers of WORLD CALL and we delight to do him honor by telling these same readers where they can learn more of his fruitful life and devoted labors.

First of all it should be remarked that J. H. Garrison's living to be eighty-five, and especially his continued ability to think clearly, feel soundly and write convincingly is a matter for widespread congratulation. As the book reveals and as many of his friends knew all the while, he came out of the Civil War with his superb constitution seriously impaired. Securing an education and building up a great religious journal and publishing house necessarily made further heavy drafts upon his reserve strength, for the Disciples of Christ as a body were still in the pioneer stage. Mrs. Garrison's watchcare, his own carefully ordered and alternated work and play, and finally the moderate continuance in semi-retirement of his accustomed labors, have prolonged his happy usefulness beyond all early expectations.

There are no signs of senility in the volume. One marvels to find these recently written chapters even more restrained in their verbiage than the accompanying quotations from the writings of what otherwise we should have called his prime. Not only does he handle the several subjects of the volume with sinewy terseness, but also he omits chapter after chapter of what we should have liked to read, and we feel sure he would have enjoyed writing. Evidently he was on his guard against the traditional propensity of the aged! Possibly he was also exercising paternal foresight and leaving something for his son, W. E. Garrison, dean of the Disciples' Divinity House of Chicago, to put into the half-promised biography. And then we recall that none of Dr. Garrison's books have been large volumes and few of his editorials long. He never fell into the delusion that he should be heard for his much speaking.

Modestly he restricts the personal part of the story to small compass, and yet reveals enough of his parentage, childhood, war days and human relations all the way through to make an interesting recital, and one which leaves the reader thinking better of mankind.

Concerning his handling of the major part of his material he says in the preface:

"The best, it seemed to me, that I could do, as to my public life as editor, would be to state some of the general principles which have controlled my life, some of the crises through which our religious movement has passed, and to illustrate my attitude toward these various crises in our history by editorials which appeared at the time."

In the columns of *The Christian-Evangelist* for fifty-five years and in the conventions of the Disciples of Christ throughout that period Dr. Garrison has been constantly and consistently an apostle of brotherhood, both in fellowship and in organization, both among the Disciples of Christ and with all followers of the Lord. He remarks rather sadly, "I have received more criticism for trying to be just and fair to all in my editorial work than I have received for all the errors or mistakes I ever committed. Some people count courtesy as the opposite of courage, and fairness as a sign of weakness!"

Possibly the severest arraignment he ever suffered was for advocating participation in the Federal Council of Churches. At Memphis when the resolutions in the interest of the Federal Council did not call out a single dissenting vote or voice some of us marveled to remember the storm which this raised in the Omaha convention of 1902.

Noting in the volume and remembering through the years the steadiness and vision with which *The Christian-Evangelist* advocated each successive step in the development and organization of the brotherhood's resources for education, benevolence and missions, one is equally struck by the editor's immunity to vagaries. He was never of those who get the notion from time to time that the going is better off the track. Frequently he was ahead of the brotherhood, but he was never outside. "He believes and he belongs."

Dr. Garrison says little of his books. He does quote a few of his poems that appeared from time to time in the paper. Most notable of these is the one which stood at the head of the editorial page for many years and was reprinted and translated all round the world. This follows and happily characterizes the man and his work:

What We Stand for

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the new earth now appearing,
For the heaven above us clearing,
And the song of victory.

Books Reviewed in this Issue

MEMORIES AND EXPERIENCES, by J. H. Garrison, Christian Board of Publication, St. Louis, $2.00.

WHITE AMERICA, by Earnest Sevier Cox, White American Society, Richmond, Virginia, Congress Edition.

AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION, by W. A. Harper, Macmillan Company, New York, $1.75.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Ave., St. Louis, Missouri.

White America

In the foreword it is stated that this edition is not for sale but to be distributed in Congress. The purpose seems to be to influence Congress to legislate along the lines the author suggests.

It seems it would be hard to find a book which assumes as true a greater number of fallacies. It would be a strange thing if it were not the lineal descendent of a long list of efforts dating back to the beginning of this country and then back into other civilizations. In America its discredited ancestors are: (1) the preaching in slavery days that the Negro was perpetually cursed to be a slave, (2) the books, *The Negro a Beast* and *The Leopard's Spots* and (3) *The Birth of a Nation.* It assumes that all pure nations survived while mixed nations perished, when as a matter of fact all past

civilizations which had their origin in paganism failed; it assumes that the white races are inherently superior and the colored races are inherently inferior, ignoring what Christianity has done for the Germanic people and what it may do for the colored races; it assumes that our highest duty is to strike for the preservation of the white races even though that should destroy the colored races, which is anti-Christian; and the most glaring of its fallacious assumptions is that the white peoples could do what they pleased.

The Jews had the one great chance of segregating themselves and they utterly failed, and it would be preposterous to think we could do it with our democratic system. If we could blot out four hundred years of invention and progress in commerce and missions we could not do what he suggests. The most serious thing about it is that if he should secure any following he would just bring to a head the very things he dreads. If the South brought to a head the slavery issue by seceding, surely the first gesture of Congress along the line of exportation would bring to a head the issue now forming around the world. The rule of the Nordic peoples would not endure two more decades if this issue were agitated. If this author is right, then the whole missionary program is wrong. J. B. LEHMAN.

An Integrated Program of Religious Education

FACE to face as we are today with concrete problems of religious education, a sound and practical word from one who knows and has demonstrated his theory is welcomed by those who dare to think in this field.

In this timely book, *"An Integrated Program of Religious Education,"* President Harper of Elon College, North Carolina, thinks "out loud." He shows a spirit of daring. True to educational ideals, absolutely fair to all interests involved, and with prophetic outlook, he strikes at the heart of a most vital need.

"The viewpoint taken throughout this book is that the church school is the creature of the church, the organization to which the church has committed the duty of teaching religion."

In figurative language the author lays bare our present multiplicity of organizations touching this field and points the way toward a new day, suggesting that cooperation, correlation and integration are proposed remedies. He points out these three as the blade, the ear and the full corn in the ear, respectively.

Without minimizing the worth of the first two, he clearly sets forth the third with due consideration to an integrated program of organization, curriculum, expression, activity, community relationships, publication interests, budget, leadership training and the home.

Whether you agree with President Harper throughout the discussion or not, you will agree that he has "set your top to spinning." You will find this stimulating book full of challenge. It is get-at-able.

S. W. HUTTON.

Blanche Davis Harnar

By Jennie V. Fleming

THREE times within the past year, death has entered the ranks of the India Mission. What a grief and personal loss to each of the India missionaries, and what a terrible loss to the work. On the last day of 1925, Miss Mary Kingsbury was taken from us. How we all loved her and how we miss her. Then just the day before Thanksgiving, came the cable telling of the death of W. H. Scott, secretary and treasurer of the mission. And on the 20th of December, came another message telling of the death of Mrs. F. E. Harnar.

Mr. and Mrs. Harnar went to India in September of 1916. At the time of her death, they were just beginning their second term of service, having returned from furlough in the fall of 1925, so they had been back in the work just a year.

During their first term, Mr. and Mrs. Harnar were located in Harda where he had charge of the Boys' High School. Mrs. Harnar had charge of the Girls' School and assisted in the work of the station in every way that was possible. On their return to the field, a year ago, they were located in Bilaspur. After the death of Miss Kingsbury, Mrs. Harnar took charge of the women's work in Bilaspur. Her sweet, kindly spirit helped her to get acquainted and made her loved even by those who knew her only slightly.

Mrs. Harnar was born in Miamisburg, Ohio, in December, 1886. Her early life was spent in Hamilton, Ohio, where she received her public school education. Later she had some work in Hiram College, but graduated from Berea College, Berea, Kentucky. She worked during most of her time in college and thus earned most of her way through school. She was a member of the High Street Church of Hamilton, where she was very active in all departments of the work and a leader in many of the activities of the church, serving for a time as pastor's assistant. She was highly esteemed and greatly loved by the members of that church. Ever since she was a young girl in the Christian Endeavor Society she had hoped to go to the foreign field.

She, herself, has done a splendid work in India besides being a help and inspiration and counselor to Mr. Harnar in his work. The Indian people knew they had a friend in her, and she will be greatly missed. She leaves three little children, Ruth May aged seven and one-half, Robert five and Donald one and one-half years' old. The whole India Mission grieves with Mr. Harnar in his great loss.

In the little cemetery in Bilaspur, lie the remains of Miss Daisy Drake, Miss Mary Kingsbury, W. H. Scott and Mrs. F. E. Harnar. They have laid down their work, but the influence of their lives will go on helping win India to the Christ whom they loved and served. May the Heavenly Father be very near to comfort and help Mr. Harnar and the three motherless little ones in this dark hour.

"Ichi Nin Ichi Rei Unde"

THAT the Walter Scott Memorial Evangelistic Campaign will not be confined to America is evidenced by the fact that plans are already under way in Japan for an evangelistic campaign in all our churches there. R. D. McCoy, secretary of the mission, writes:

"It seemed wise to give the movement here a Japanese title though it is considered by all to be a part of the world campaign within the Churches of Christ. We call it the 'Each One Win One' campaign, in Japanese, *Ichi Nin Ichi Rei Unde*, or 'One Person One Soul Movement.'

"Teizo Kawai has been appointed as evangelistic secretary and is to visit all the churches to get the movement started. He has already been through the Akita district and Fukushima. Professor Hirai of the Takinogawa Girls' School, has visited the Tokyo churches to inaugurate the campaign, thus sharing the burden with Mr. Kawai.

"The committee in charge of the campaign is working out a detailed program to cover the whole of 1927. It is the plan to have all the churches adopt the suggestion to read Luke and Acts during the pre-Easter Campaign."

Where Mormonism Flourishes

By Frank T. Carter

OUR field of labor here in Ogden, Utah, presents a problem which I suppose is unique, yet I doubt if there is a church among us which has a greater opportunity.

We commenced our ministry here September 12 of this year. Our Bible school has grown from 90 to 131 and the Endeavor society from 3 to 34, while the attendance at all services has more than trebled. Eight of the Endeavorers have become Life Work Recruits and meet three times a week for instruction and guidance.

We are conducting afternoon Bible classes three days a week and enjoy fine fellowship. The missionary program of the church is being developed in such a way that it is the fire at which all departments receive their warmth.

Ilocos Sur-Abra Convention

By PAUL D. KENNEDY

ON THE afternoon of October 15 the delegates and visitors to the Ilocos Sur-Abra convention began to assemble in the splendid new chapel in Bangued. Through the afternoon they came and on the next morning, until there had assembled the largest convention group we have had in our district for many years. The homes of the city of Bangued, Abra's capital, were opened wide to receive the visitors and all agreed that the hospitality could not be excelled. The new chapel, which is almost complete, afforded an ideal meeting place, but even though it is one of the largest in all our Ilocano country it was not large enough to accommodate the crowds which came for the evening meetings. A conservative estimate places the attendance for the evenings at 500 with fully half that number as the average attendance for all other sessions.

Every organized church in the district,

Ruperto Ines (left) was baptized by Hermon P. Williams and has preached for twenty-one years. A tireless worker and steadfast through persecution, having been imprisoned several times through charges brought by enemies of Protestantism. David Cleto (right) an elder at Laoag, has baptized many. He prayed to an image all night for the recovery of his child. When it died at sunrise he destroyed the image and was later won to Christ.

except one, was represented either by sending delegates or by sending their offerings and reports with delegates from other churches. And the reason the one church was not represented was because its elected delegate was ill and no one could be found on such short notice to take his place. However, on the day following the convention that church sent its report and offering of six *pesos* to the officers of the convention.

Perhaps the most remarkable thing about the convention was the large number of representatives who came from our smaller groups which have not yet become regularly organized churches. This was largely the result of the work of the convention missionaries, Miss Concordia Bayle and Mr. Pelagio T. Peralta. The reports of these two missionaries, of their travels, their hardships and their life in the mountains were extremely thrilling and presented a great challenge to the whole church and especially to the young people. The proof of their labors was found in the fact that there have been thirty baptisms since last April convention and that many of the older men and women who were taught the way of salvation some years ago, have been strengthened in their faith and have begun anew the Christian life under this new leadership. Moreover these mountain Christians themselves brought generous offerings for the work of the convention.

Another feature of the convention was the large offering. Every one of our organized churches contributed and practically every one of the unorganized groups of any size also brought offerings. Every session of every day saw the offering increasing and even on the day following the close of the convention the treasurer received almost ten *pesos* bringing the total to P193.41.

Several resolutions which are of more than common interest were passed this year and point to greater progress in the future, especially in relation to our chapel building program. For several years it has been the custom for the convention to devote one-half of the offering for the work of evangelization in the mountains and the other half to chapel building. That devoted to building has been voted by the convention to the various churches and usually divided in small amounts in such a way that many have felt that little was accomplished. This year, through the resolutions, it was decided that all the money for chapel building should be given to one church and that the executive committee of the convention, after careful study of the relative needs should decide where the money should go. It seemed to be the opinion of all that it is better to concentrate on one building and to bring it to completion as soon as possible rather than to have several chapels started and all of them struggling along for many years without being brought to a place of usefulness. In this connection the mission organization of the district has agreed to place practically all of the mission chapel and lot fund with the convention money, and so it is felt that a really substantial chapel building program is now in progress.

The convention program was in the hands of Dr. P. C. Palencia, the efficient president, and A. Y. Ines his vice-president. Doroteo B. Ines as secretary

—W. R. Warren

Paul Bringas, wife and Paul Jr., district evangelist at Bangued

recorded the actions of the group and Mrs. L. C. Fonger as treasurer, received the money. Such was the feeling of confidence in this group that a resolution was introduced and passed to the effect that the officers of the convention shall henceforth hold office for three successive conventions in order that each group may have a better opportunity to plan and carry out an efficient and effective program.

On the whole this is felt to have been one of the best conventions in our district for many years. The delegates and visitors remained in Bangued for the morning hour of worship on Sunday, when all joined together in the celebration of the Lord's Supper and listened to the inspiring sermon of Ruperto Ines one of our oldest and best loved pastors. In the afternoon we all departed with many warm words of thanks to pastor Pablo Bringas and his great congregation and to the whole town of Bangued for their gracious hospitality.

Women Ready for Service in Mexico as in America

THE woman's missionary society of the Aguascalientes church has recently reorganized under the direction of our Bible woman, Amada Jasso, appointed by the annual convention as superintendent of woman's work. There were twenty-one present at a recent meeting and the theme of the day was "The Christian Woman in the Home."

It is the plan to hold one program meeting a month and meet three times a month for work. Just now the women are making a beautiful embroidered muslin bedspread which they expect to sell. Already they are beginning to see ways in which they can help equip the new church which is in process of building. The equipment for the kitchen will be their first task. They are planning a "tamal" and ice cream supper, not only to earn a little money but also to develop more fellowship among the church families.

RUTH LESLIE.

Aguascalientes, Mexico.

Glimpses of the Religious World

THE thirty-first International Christian Endeavor Convention will be held in Cleveland, Ohio, July 2-7. It is expected the gathering will be the largest convention of Protestant young people ever held in America.

Much interest, not only in missionary circles but on the part of all interested in the development of Africa, attaches to the announcement made recently that the Firestone Tire and Rubber Company has obtained a lease on 1,000,000 acres of land in Liberia. This will be used in rubber production and the cost of reclaiming the African jungle is estimated at $100,000,000. To operate the development will require the services of 350,000 native laborers. The project will undoubtedly open up many new possibilities for extending western influence and will create new angles to our missionary enterprise. The Firestone expeditions already have entered the country and started harbor and sanitary improvements at Monrovia, the Liberian capital, preparatory to the actual plantation work in the jungle.

Educators and others are watching with interest the experiment being tried at Howard University, of a Negro serving as president of an institution in which both white and colored teachers are on the faculty. Mordecai Johnson, graduate of Moorehouse College, is the president, of whom H. H. Proctor, writing in the *Federal Council Bulletin* says, "He is a brilliant debater, a fine athlete and an ambitious youth. He is an ideal type of the new Negro and worthily inherits the mantle of the white leaders who have led Howard University." At Fisk University, where a tempest in the teapot deposed the last president, another white man has been elected to the place. Mr. Proctor goes on to say: "The educational world will watch with interest these two institutions and see what happens. It may be many of our pet theories will be exploded. Can a white man longer lead a colored institution? Can a colored leader lead a biracial faculty? These are the two questions awaiting demonstration. I have faith."

Something new in college organizations was started at Lindenwood College, a school for girls in St. Louis, recently, when a club with the title, "Children of the Manse" was started. There are ten members, all daughters of ministers.

Max Yergan, the Young Men's Christian Association secretary who for the past seven years has pioneered in social, educational and religious work among native students and teachers in South Africa, has been chosen to receive the first prize in religion offered by the Harmon Foundation and the Commission on the Church and Race Relations of the Federal Council of Churches. He is one of three Y. M. C. A. secretaries similarly honored. A single award of $500 goes to W. W. Alexander, at Atlanta, Georgia, for his work as senior secretary of the National Council's Interracial Commission. Marked ability outside his chosen profession was recognized in Hale A. Woodruff, membership secretary of the Indianapolis colored branch, with the award of second prize in fine arts for five paintings. Mr. Yergan's award carries with it a cash prize of $400 and a gold medal, and Mr. Woodruff's $100 in cash and a bronze medal.

Altogether this, the first of the annual William E. Harmon awards, calls for the distribution of $3,000 in cash and six gold and six bronze medals to thirteen persons distinguished in the fields of literature, fine arts, natural science and invention, education, business and industry, and religion. With the exception of Mr. Alexander, all of the recipients are Negroes.

To A House

House, are you glad that you have grown
Into a cherished, dearly loved home?
And that throughout all the sunlit day you hear
Words that are tender, sweet—and dear?
I felt your throbbing, grateful heart today
As on a mantel shelf a favorite vase I lay;
And, House, I knew you loved its rose-toned hue
And little teakwood stand—the way I do!

You were so lonely, House, when first I came,
And smiled at you and placed my newfound name
Upon your sturdy entrance door; your walls
Were, oh, so bare — and wistful echoes in your halls
Caught up the little song I sang and hummed it through
Quite happily—they were so lonely, too.
But now the firelight threads your walls with gold,
And there is low, sweet laughter in your hallways old.

And you are glad, House, that you have grown
Into a lovely, proud and gracious home?
Ah—you are more, far more than that to me—
You are my shelter, rest—and quiet safety.

GLADYS ANN WAGSTAFF
Salt Lake City, Utah.

Within the past few months two Y. M. C. A. secretaries have been decorated by the Polish government. Paul Super, national secretary of the Polish Y. M. C. A., with headquarters at Warsaw, received the Order of Polonia Restituta shortly after the Cross of Merit had been sent to the United States to be conferred upon A. A. Ebersole for his work as general secretary at Lodz.

The pastor of a Methodist church in Port Huron, Michigan, has coined a new word, "lunfoi." Recently 10,000 persons gathered on the church grounds to witness the raising of a flag. The flagstaff was donated by a Jew, the flag by the klan, and the dedication was by a Catholic priest. Don't overlook that combination—a Protestant minister, a Catholic priest, a Jewish philanthropist, and the klan. The Methodist pastor didn't overlook it, and as a result he announces the birth of the Lunfoi Society, to include within its membership Catholics, Protestants and Jews, and having for its purpose a national fellowship founded on the words, "Liberty and union, now and forever, one and inseparable." The word "lunfoi" is coined from the initial letters of the words of the sentence.

In observance of the annual "Bible Sunday," the American Bible Society, through Gilbert Darlington, its treasurer, presented to the Cathedral of St. John the Divine eight Bibles in as many foreign languages. These were accepted by Bishop William T. Manning.

A Chinese Bible and a Japanese Bible will go to the Chapel of St. Xavier, because services in the Oriental languages are held there. Each of the other six Bibles went to one of the other six "Chapels of the Tongues."

W. C. Pearce, associate general secretary of the International Council of Religious Education, has been released from active service until July, 1928, due to a serious break in health. He hopes to resume his duties in time for the tenth convention of the World's Sunday School Association which meets in Los Angeles at that time.

In the East End Christian Church, Pittsburgh, where John Ray Ewers ministers, a feature of the new building is a stained glass window in the auditorium in which appear the figures of six of our great religious leaders, the majority of whom are largely responsible for our leading denominations today. St. Francis of Assisi is shown, Wesley, Luther, John Knox, Roger Williams and Thomas Campbell, the latter presiding at the communion table.

Santa Maria Council of the Knights of Columbus joined the South Chicago Masonic bodies recently in the dedication of the new $800,000 building of the Young Men's Christian Association in South Chicago. A telegram of congratulation was received from George A. Rooney, grand knight, at Tampa, Florida.

The Triangle Palaver

By LUCY KING DeMOSS

The World Friendship Tourists on "The Roof of the World"

"The sun says his prayers," said the fairy,
"Or else he would wither and die.
The sun says his prayers," said the fairy,
"For strength to climb up through the sky.
He leans on invisible angels,
And faith is his prop and his rod.
The sky is his crystal cathedral.
And dawn is his altar to God."

THE people who live in Tibet must be a little better acquainted, at least have a *closer* friendship with the sun, moon and stars than we do, who live on a level. And it is very sure that they feel about prayer the way the "fairy" says the sun feels. Every person who has written of the beginnings of missionary work in Tibet has said, "It has all come about through prayer." Missionaries to all countries say that, of course, but there are so many hardships and difficulties, physical as well as spiritual, in getting to Tibet and living there, that it may require a little harder "leaning on invisible angels."

The two Rijnharts, pioneer explorers of the land of mystery and towering heights, were people who prayed always. Dr. Susie Rijnhart, after she had buried her baby by the side of the road, high on the trail of the Himalayas, and lost her husband when he left her to seek a way back to the world of people and safety, prayed for Tibet. She prayed and plead in America until our Foreign Christian Missionary Society, after spending a good deal of time in praying, too, decided to send missionaries to that far-away country, lost through ignorance and superstition. Dr. Shelton, the rugged, merry missionary doctor, who, with his wife, went back to Tibet with Dr. Rijnhart, was a man who said he couldn't get along without praying. His first operations, which were to be a test of his influence among the strange, suspicious people in Batang, were performed to the steadying rhythm of his prayer—"God, I'll do the best I can and you must do the rest." Mr. Ogden, who, with his gallant wife, was the next to go to Tibet as teacher and preacher, lives the life of prayer, the "wrestling" kind that holds on until the blessing comes. The missionaries at Batang, all of them, keep very close to the Heavenly Father, because they feel such a strong need for his guidance.

And how they do ask for our prayers! Dr. Shelton said one time, "If I didn't believe that Christian people were praying for the work and workers in Batang, I'd pack up my medicine case and take the trail back home!"

As the travelers in the Friendship Tour reach the summit of their journey, over the long, long mountain trail, we should travel in spirit with those who have done the actual hazardous climbing and risking, and in our hearts, if not spoken aloud, there should be earnest prayer that their hardships and sufferings may not be in vain, but that Tibet, seeing the Christ through them, may be won and kept for him.

Some Suggestions for the Program

Do make a map of west China, showing the Yangtse River, winding its way a thousand miles to Ichang, then on over the rapids to Kiating, where the travelers leave the river for the overland journey to Batang. It would be most interesting to follow Dr. Osgood's description of his trip on this map, as given in the "Long, long trail." A map can be made a very vivid thing and, truly, it helps greatly to hold your thoughts as well as your eyes on the journey. Make a map!

Stop for a Prayer or a Song

There are many stops on the journey from the last point in China to Batang. The travelers must have a breathing space. If you care to divide the journey in this way, plan to pause at certain places for a verse of song or a few sentence prayers. At one of these resting places an interesting bit of information may be given, or one of the rare folk stories of Tibet, taken from Mrs. Shelton's book or another of the books of Tibetan tales which may be found in the public library.

Are You Reading Books?

Of course you cannot read them if you do not have them. One Tri Club had a book party. One member, or several members together, bought one of the books that was listed in the reading Contest list and presented it to the club. Several of the girls were dressed to represent the books they were giving and the rest had to guess the title. Fifteen new books came into the library of that club through this clever idea and it is away ahead of most of the clubs in the state in points for the contest. It was fun to plan the costumes, too, and you'd be surprised how many unique and clever things came to light in this part of the program. If every member of every club is to read a book a week, then it behooves all of us to be up and doing or admit we're quitters.

A Well-Rounded Society

By Mrs. J. B. Elliott, Superintendent

THE Senior Christian Endeavor Society of First Christian Church, Wetumka, Oklahoma, is a little over a year old and is a well organized society of twenty members, with all of its officers and committees performing their work in an efficient manner. We are now using our second Standard Efficiency Chart, having completed the requirements on the first one and won the gold Honor Seal.

Last year the society gave twenty dollars to missions and this year they are increasing their gift to fifty dollars. They are also giving to state development work, supporting state union work, etc. The society is helping the church pay for a piano and paying a weekly pledge to the church.

Fifty per cent of society are members of the Tenth Legion and Comrades of the Quiet Hour and we are working for one hundred per cent.

Our aim is "Every Member of the Society a Christian."

A missionary pageant has been given and a study class in "World Cooperation" held, and we expect to have classes in Stewardship and Expert Endeavor. The society scatters sunshine and good literature at every opportunity.

The United Christian Missionary Society has on hand a large shipment of catalogues of missionary education material which will be sent free upon request. The catalogues are furnished through the courtesy of the Missionary Education Movement and go into detail about the service that movement is rendering to our people through the United Society. Any number will be sent to Training Schools or Institutes or any person in the field who expresses a desire for one.

Program for Triangle Clubs

"Ceasing to give, we cease to have; such is the law of love"

World Friendship Tour

MARCH

ON "THE ROOF OF THE WORLD"

HYMN

PRAYER

BUSINESS PERIOD: *Third quarterly report of offerings and reading contest sent to United Christian Missionary Society*

OFFERING FOR WORLD-WIDE MISSIONS

ROLL CALL: *Response with fact about Tibet*

(See back numbers WORLD CALL)

DEVOTIONAL SERVICE:

Song: *O, Love That Wilt Not Let Me Go*

Guide Book: John 15:13-16.

Prayer: *Thank God for those who blazed the trail to Tibet. Pray for the missionaries in that field*

The Long, Long Trail

With our Missionaries in Tibet

Story from Tibetan Folk Tales or one of the other Tibetan books in Reading Contest

Unique Evening at Westmore Church

By HAZEL FRANE

Westmore Christian Endeavor Society, Wilkes-Barre, Pennsylvania

THE Christian Endeavor Society of the Westmore Church of Christ staged a very novel program for their meeting recently. They are meeting at the present time in the Loveland Street School because the church on Goodwin Avenue is being rebuilt. C. H. Frick, pastor of the Wyoming Avenue Church of Christ, officiated at the special wedding ceremony which was arranged around the Christian Endeavor pledge and using the Endeavor pin as the symbol of wedlock. Long before the hour set for the ceremony the building was crowded to its capacity. The bridal party consisted of the officers of the Christian Endeavor Society.

Preceding the ceremony a splendid musical program was rendered, including "I Love You Truly," and "Sweetest Story Ever Told."

The party left the manse at 6:10 and entered the auditorium, which was beautifully decorated with ferns, to the tune of the wedding march from Lohengrin. After the ceremony, in which each of the officers pledged their loyalty to their offices, they adjourned to meet in a social and business session.

The picture of the senior Christian Endeavor society taken on Mother's Day, after the morning church service, was in honor of "Mother." The picture was taken in front of the schoolhouse where we are meeting for the next six months. We have outgrown our present church building and have decided to build a new modern, up-to-date church and Sunday school building. It is well under way at the present writing. We are building on our old site so it took some time to tear down the old building. At the present time we have our junior and intermediate societies meeting together and the seniors in the next group, but just as soon as we get in our new building our Christian Endeavor work will be graded just the same as our Sunday school. At the present time the third Sunday night in the month is known as "Missionary Night" and we take our special offering for our orphan boy "Sukah" at this time. He is supported by free will offering and pledges.

Supporting an Orphan Boy in India

By AN ENDEAVORER

Christian Endeavorers, Newell, West Virginia

HERE we are, Christian Endeavorers of the First Christian Church, Newell, West Virginia. Although not large in numbers we are large of heart and are trying to do the work that the Master has for us to do. We demonstrate this by keeping a boy in the orphanage at Damoh, India. We are a happy bunch and support the church in every way that we can. We have recently organized a junior Endeavor society and the young folks are taking a great interest in the work. We have a worker's prayer meeting each Sunday evening preceding the Christian Endeavor meeting. These prayer meetings are held with the pastor and are of much benefit to all those who attend. The prayers offered at these meetings show the pastor that we are interested in the work of the church and the promotion of the Kingdom of God. Besides paying $50 for the Damoh work, the society has given $50 to the building fund this year.

Senior Christian Endeavor Topics

February

6. Interdenominational Fellowship Through Christian Endeavor. Eph. 4:1-6.
13. Expressing the Missionary Spirit. Matt. 9:35-38. *The Spirit of the Great Physician at Work,* October, 1926, WORLD CALL, page 23.
20. Our Duty as Christian Citizens, Isa. 62:6-12. *Patriotism Is Not Enough,* September, 1926, WORLD CALL, page 23.
27. Practicing World-Brotherhood. Mark 3:31-35; Rev. 7:9, 10, *Born Anew!* September, 1926, WORLD CALL, page 16.

Intermediate Christian Endeavor Topics

February

6. My Responsibilities as a Christian Endeavorer. 1 Tim. 4:12. *Christian Endeavor Forges Ahead,* June, 1926, WORLD CALL, page 47.
13. What Makes a Man Great? Matt. 20:25-28. *Suzunosuke Kato,* November, 1926, WORLD CALL, page 21.
20. How May We Show Courtesy? Phil. 2:1-11, *The Praying Miners,* June, 1926, WORLD CALL, page 25.
27. What Do Country Churches Do for the Community? Matt. 8:1-6. *The Rural Church.* September, 1926, WORLD CALL, page 4.

Woman's Missionary Societies and Circles

A Star in the East

Bible Study—Isaiah 49:12, 60:1-3; John 8:12

IN THE story beautiful, we are told that when God wanted to guide men to the birthplace of the Savior of the world he pointed the way with a star.

Did you ever notice in the story of the beginning of things, how the writer tells us of the making of the stars? He says that God made the two *great lights*, the greater light to rule the day, and the lesser light to rule the night; then as if they had to be accounted for in some way he adds, "He made the *stars also.*" Well, God must have loved them well, for he made *so many!* They must have loved him too, and given expression to their love, for we are told that in creation's dawn "the morning stars sang together," and even until now they keep on,

"Forever singing as they shine,
The hand that made us is divine."

So in carrying out his great plans, God can use the "also things" of his creation, whether of stars or of men and women.

This guiding star was a star of hope. The world, at the time it appeared, in its ignorance and blindness was sorely in need of a new teacher and deliverer, and in every nation there were wise men looking for "the star." This common and conscious need was the sure prophecy of its fulfillment, and when the time was ready, it was most fitting that God should use one of his stars to point the way to the One who was to be the Light of the world. How beautiful is the light! There is no more expressive word of hope in all the gospel story than the saying of Jesus himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Light is truth and life, darkness is sin and death. So when the wise men saw the star for which they had been seeking they were filled with hope, and pressed on unwearied by day and by night until they stood in the presence of earth's infant king. Again, this guiding star was a star of joy. We are told that "when the wise men saw the star, they rejoiced with exceeding great joy."

Hope and joy! These words should be the inspiration of every life that is following the star. Some one has said that "Civilization is hedged all about with Christmas trees." That sentence says much, but above all it means that the beautiful story of the manger and the star, the love and unselfishness which make the joy of the Christmas time, are the guiding principles that make for the peace and joy of nations as well as individuals.

What China needs today is a guiding star, and she has been looking for that star ever since Isaiah prophesied, "Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." But the people of this land are looking now for a guiding star in the west, and they are saying to Christian America, "Sirs, we would like to see Jesus." Their gifts are ready. Shall we fail to show them the King?

ELLIE K. PAYNE.

Indianapolis.

Woman's Missionary Society Program

"Speak—That They Go Forward"

MARCH

China's New Nationalism

PRESIDENT PRESIDING:
- Hymn—*Rescue the Perishing*
- Prayer
- Business
- Offering

PROGRAM IN CHARGE OF LEADER:
- Devotions—*A Star in the East*
- Hymn—*Jesus Is All the World to Me*
- Bible Lesson—Isaiah 49:12; 60:1-3; John 8:12
- Prayer

TALK—*China's New Nationalism* (*Our Part in China*, page 34)

MESSAGES FROM:
- *A Native Evangelist*
- *A Native Teacher*
- *A Native Bible Woman*
- *News items about China from* WORLD CALL *and other sources*

CIRCLE OF PRAYER FOR CHINA

BENEDICTION

Echoes From Everywhere

Brethren Dwelling Together in Unity

We have recently closed a good conference of the Evangelical Union, held in the town of Aibonito. One of the finest things on the program at this gathering was a union communion service celebrated on the morning of the second day of the conference, on which occasion more than forty-five delegates, representing at least seven evangelical bodies, sat down at the Lord's table and partook of the emblems together. A Baptist, a Presbyterian, Methodist and United Brethren presided at the table. It was the first time in my life that I have had the privilege of sitting down with so many brethren of other communions in a service of this kind.

During vacation our ministerial students went out to preach in the rural districts near the seminary in Rio Piedras, most of them holding special evangelistic services. I baptized twenty-two in the rural churches during the vacation months. About Easter time special emphasis will be placed upon evangelism and it is expected that many souls will be won to Christ at that time. We expect to use Mr. Bader's program of evangelism as far as possible here in the Island.

T. C. PERRY.

Bayamon, Porto Rico.

Starting Life Like An American Baby

Dr. Bare and I have completed the first six months of the language course and started on the second term.

One of the privileges I enjoyed recently was that of helping to welcome a lusty little Tibetan into the world and give him his first bath. Normally, a Tibetan baby does not get a bath or clothes either, but Miss Young manages to have a few little garments on hand for such cases when they come to the hospital and we dressed him like an American baby. He looked fine, even

Circle Program

"My father worketh also and I work"

March: Each One Win One New Circle Member

THE CHURCH IN CONGO

BUSINESS PERIOD IN CHARGE OF PRESIDENT
- Hymn
- Prayer
- Business—(Third Quarterly Report)
- Roll Call—*Name and Work of a Missionary in Africa*
- (See list of missionaries in March, 1926, WORLD CALL)

DEVOTIONAL—*Fellowship in Furtherance of the Gospel*
- Bible Lesson and Comments—Phil. 1:3 7
- Hymn—*Publish Glad Tidings*
- Prayer—*That white authority in Africa may deal justly and wisely with the natives, and Christ may be loved and honored*
- Offering

TALKS—*The Church or the Mosque? Evangelism and Stewardship*

though the clothes were patched, and his parents seemed quite proud of him.

It is still unusual for normal cases to come to the hospital and the criminal neglect of mother and child is one of the dark phases of heathenism.

LOIS NICHOLS BARE.

Batang, West China.

Reaching the Half-century Mark

On Woman's Day, the first Sunday in December, Mrs. E. S. Connor of Indianapolis, Indiana, read an interesting paper at the Downey Avenue Church, that city, giving a historical account of the woman's missionary society of the church, which last June 13, celebrated the fiftieth year of its history. The society was born just two years after the national organization came into being and its first president was Mrs. O. A. Burgess. Its juxtaposition to national headquarters of the C. W. B. M. and to Butler College, enabled it to enroll as members many familiar names, such as Mrs. N. E. Atkinson, Mrs. H. W. Everest, Mattie Pounds, Mrs. Helen E. Moses, Mrs. M. E. Harlan, and indeed most of the national officers up to the organization of the United Christian Missionary Society, which took them from the city.

A Cruel Tibetan Custom

Three boys were taken into the orphanage this month. The father had died while carrying the mail between here and Atuntze, and the mother died of relapsing fever a few days before we took them in. The woman who brought the boys said there was a little baby but it was too small to beg so they took it and left it in a cave. She said she did not know that anybody would want a little baby. I told her to go see about it but it had already been in the cave three days, so I suppose it was dead or she did not trouble to look after it, as I did not hear from her again. It is the Tibetan custom to put a sick person or a baby in a cave and say that they just died themselves, so the sin is not on their heads.

MINNIE F. OGDEN.

Batang, West China.

Progress at Robstown

From Francisco Davila, pastor of the church at Robstown, Texas, which is under the direction of the home department of the U. C. M. S., comes the following interesting report of the progress of the church during the past year:

"Upon my arrival at Robstown I found the membership was fifty-one, and that there was in the church treasury the sum of $2.50, Sunday school $65.00 and Christian Endeavor society $7.60.

"During the year we have papered the church, which cost $28; put in a new baptistry at a cost of $22.50; bought a new piano valued at $150, and paid for light and water $27. We now have in the church treasury $75.09, Sunday school $60 and Christian Endeavor society $11.50. We have baptized seven adults and five young people and have eight candidates for baptism. We propose to erect a new church during the coming year and have collected $177 for this purpose."

The Second Mile

This year marks the twentieth anniversary of our Akita kindergarten. In commemoration we are having a Thanksgiving service and concert in November. The most gratifying part is that the parents' and graduates' clubs desire to express their thanks in a Christian Thanksgiving service. The head teacher, Mrs. Yakushiji, is terminating her tenth year in the work; and through the influence of her Christian leadership many have been led to higher ideals. The graduates' club, called "The Second Mile Club" (Matt. 5:41), in the name itself is an inspiration to all those who have left the kindergarten and are on their second mile of life, with the light of Jesus Christ—as depicted in their emblem with a star—to guide their way. During these twenty years there have been over 600 graduates, many of whom will meet to show their appreciation for the blessings that have come to them through their kindergarten Alma Mater. A foundation fund was started five years ago by the graduates under the leadership of Miss Gretchen Garst and it is the hope of both parents and graduates that through this aid, the kindergarten will be able to serve and guide, even in a more efficient way, in the years to come many souls along the first and second miles.

LOIS LEHMAN.

Akita, Japan.

What It Takes to Feed a Big Family

Indicative of what it costs in a year for provisions in one of our orphanages, we present just a few items given by Mrs. Bettie R. Brown of the Christian Orphans' Home, St. Louis:

987 pounds of cornmeal.
1,214 pounds of butter.
25,400 loaves of bread.
7,000 pounds of flour.

Little Rest In Vacation

School closed the last of the month and with vacation comes a closer oversight of the children, especially those from ten to twelve years of age, as we have to keep them busy and out of mischief. The girls are sewing, knitting, mending and helping with the housework and cooking. The boys help in the garden and cut the grass. Housecleaning will be the next task to be done, also mending and washing the bedding.

I have bought the three larger girls a ruler each and little starch bags which tailors use for marking and measuring, so they are learning to cut the garments. They have been sewing for some time but could not do the cutting. They do very good work and can knit nice sweaters.

MINNIE F. OGDEN.

In Memoriam

Mrs. Martha Moore, December 15, 1926, Lakeport, California. Charter member of church and missionary society. Age 78.

Mrs. Elizabeth Umstattd, November 16, 1926, Ewing, Kentucky. Charter member of the church.

Mrs. B. Ingle, November, 1926, Peru, Indiana. First member to be received by confession in the Peru church. Age. 72.

Mrs. Dora Hazel, October 16, 1926, Owensboro, Kentucky. Active member of church, missionary society and Sunday school.

Mrs. Theo. Widaman, Aurora, Nebraska. Faithful member of the church.

Mrs. Angeline Rash, September 15, 1926, Fortville, Indiana. Age 75.

Mrs. Hattie M. Wood, November 10, 1926, Fortville, Indiana.

Mrs. George W. Guinn, October 22, 1926, Gower, Missouri. Faithful member of the missionary society.

Mrs. Amanda R. Conway, October 11, 1926, Indianapolis, Indiana. Faithful member of Third Church. Age 75.

Mrs. S. P. Scott, September 22, 1926, Jellico, Tennessee. Literature secretary.

Miss Frances Hackleman, October 9, 1926, Bentonville, Indiana. Youngest member of the missionary society. Age 19.

Mrs. Flora Sherman, October 7, 1926, Clarksville, Indiana.

Mrs. Rachel Smith, November 1, 1926, Point Burwell, Ontario. Mother of the late Dr. Martha M. Smith, missionary to India.

Mrs. W. H. McLucas, November 23, 1926, Fairbury, Nebraska. Charter member of missionary society. Age 73.

J. C. McLucas, December, 1926, Fairbury, Nebraska. Superintendent of the Bible school for forty-three years. Age 77.

Mrs. Sarah A. Edwards, November 18, 1926, Manilla, Indiana. Treasurer of missionary society since its organization.

Mrs. J. H. Simpson, Mineral Wells, Texas. Faithful member of church and missionary society. Age 78.

Mrs. Pinkney C. Wray, December, 1926, Martinsville, Virginia. Mother of eleven children, including Ernest H., pastor of Richmond Avenue Church, Buffalo, New York.

R. W. Stevenson, November 12, 1926, Toronto, Ontario. Honored minister forty-six years in Canada and United States.

Mrs. F. M. Oldridge, October 26, 1926, Hiawatha, Kansas. Bought a $50 bond during the Jubilee and paid $5 each month from her pension as widow of a civil war veteran.

Where Religion Means Sacrifice

Recently we have had a special revival meeting. I am sure it will prove a great help to the church. I do not think I ever went through a meeting any place that helped me so much. And this was here in our Indian church with an Indian evangelist, Maulvi Sultan Mohammed Paul. It is said there is no better scholar in India in the Arabic language. He could be an Amir up in Kabul today, with all he wanted of ease and comfort. He is a fine looking man and a fine evangelist. For the past five years he has had no connection with any mission but gives all his time to evangelistic work, especially among non-Christians. We had two meetings a day and he gave fine, helpful sermons each time. From here he went to the Punjab to be in meetings there with E. Stanley Jones.

Since Mr. Paul cut loose from the mission to do evangelistic work he has not received a penny from the mission. He holds meetings for his expenses only. Of course he has a private income and can afford to do this, but some would remain a mission co-worker and draw a salary and thus have an easier life. His younger brother came to see him a year or so ago and stayed for six months trying to persuade him to return home with him, telling him how well he could live and have absolute comfort. For a number of months after this Mr. Paul's income was stopped. This shows what his religion means to him. India needs more such men and will have them some day.

Harda, India. VELMA A. MILLER.

The Songs Found Lodgment

The bubonic plague is epidemic in Jubbulpore this season. All of the missionaries have been inoculated as a preventive. Almost the entire Indian population has moved out into an open field, erecting temporary huts. It is a regular little city of huts.

We are carrying on our zenana work among our regular pupils out in this camp. As we go from place to place many new women call us to teach them. One woman called us on Friday as we were passing her hut. She said, "I heard you singing over there. I attended a mission school until I was married and came to Jubbulpore and have not heard those songs since then." Now she is a grandmother! She still remembers several songs.

ISABELLA M. DAVIS.

Jubbulpore, India.

Breaking Down International Barriers

We have recently had two very interesting athletic field meets. The first one was for our own boys only, and the boy who won the highest number of points was judged the best all-round athlete of the school. Then last week end the boys from the North American Academy of Montevideo came over for a meet and the Colegio here won from them for the third successive time. The contests were close, however, and there was intense interest and enthusiasm throughout. It is encouraging to see the fine spirit of sportsmanship shown by the boys in these games and to see how international barriers are broken down and friendships formed among young men of different nationalities.

An event of special interest was a picnic and religious conference which our boys held for the visitors at a lovely estate which has been bought for the new location for our school. The boys are wildly enthusiastic about the new location and the older boys are lamenting the fact that they will be out of school before it is possible to make the change.

H. T. HOLROYD.

Buenos Aires, Argentina.

Hopeful Future For Chinese Church

Our school is somewhat reduced in numbers this fall. The teachers say that on account of bad crops for the past years all schools have fewer pupils than usual, but we have never come up to the enrollment we had before the Shanghai trouble.

The teachers' dormitory, a gift of a friend in America, is well under way and will be ready for use the second semester. The girl teachers take a great interest in it and I think will appreciate it very much.

The best thing we have had this fall was a day's retreat held under our mat shed. The Chinese pastors took the lead and the meetings were splendid. Pastor Li Cho Wu's address on "The Retreats of Jesus" would have done credit to any speaker anywhere, and Miss Djang led one of the most impressive prayer services it has ever been my good fortune to attend. So we can take hope for the future of the Chinese church.

Luchowfu, China. LILLIAN COLLINS.

Hidden Answers

1. What percentage of the population of the United States is within the church?
2. What threefold slogan is proposed for the celebration of the nineteen hundredth anniversary of Pentecost?
3. What is the greatest evangelizing agency in the world?
4. What did the Paraguayan Secretary of State write about Colegio Internacional?
5. What is a Gospel Team?
6. How has missions been recognized by the Chautauqua Reading Course?
7. What new book has J. H. Garrison written?
8. What recognition has been given White Swan Christian Mission?
9. What gift has recently been rereceived by Colegio Morelos?
10. When is the Day of Prayer for Missions?
11. What changes did Miss Armbruster find in Japan?
12. Who had faith in men?

A Vacation of Work As Well as Play

This month has been vacation time for the orphans but they whitewashed all their rooms, scrubbed the ceilings, washed and mended bedding and did a good deal of outside work. They have made over thirty hats of wheat straw, some of which they sold to the foreign children, some to natives and some were for themselves. Some of the boys are very good at this work and it has helped to keep their minds occupied.

The larger girls have sewed every morning and knit in the afternoon.

MINNIE F. OGDEN.

Batang, West China.

International Convention

A Word From the Executive Committee

THE following resolutions having been approved at the last meeting of the International Convention of Disciples of Christ held in Memphis, Tennessee, November 11-17, 1926, the executive committee at a meeting held in St. Louis, December 15, requested the publication of these resolutions, together with the statement that the executive committee is ready and willing to act in accordance with the provisions of the resolutions on the request of any parties or groups desiring it to do so. The resolutions are as follows:

"Whereas it is inevitable in our human relations that differences of opinion arise which may result in serious disturbances of our churches and of the work which they are attempting to do, which differences, we believe, might be adjusted by conferences between the parties concerned, resulting in common understanding and hence in progress of the work, and

"1. That we advise the executive committee of this International Convention promptly to take cognizance of any threatening disturbances which may arise and that it seek to bring about conferences between the opposing parties or groups with a view of adjusting their differences before injury be done to the cause we love;

"2. That we recommend to our brethren everywhere that they respond favorably to such overtures from the executive committee of the International Convention, and that they use such executive committee as the channel for the peaceful adjustment of their differences;

"3. That wherever such differences already exist this procedure be recommended to all groups and agencies for the bringing about of peace and harmony in our brotherhood."

Any parties or groups desiring to avail themselves of the services of the executive committee in these regards are invited to address their requests to me as general secretary.

GRAHAM FRANK.

Dallas, Texas.

SPOKANE UNIVERSITY

Station UCMS Broadcasting

CHRISTMAS is in the air at headquarters. The old Christmas favorites are being sung at chapel and the whole group assembles fifteen minutes before closing time for carol singing. The pungent odor of pine and evergreen is in the air, too, as the stores below us and across the street display up and down the sidewalks a regular forest of trees for sale. When these lines are read, this will all be history, but the spirit is so strong now we can't keep from broadcasting it.

The first meeting of the new executive committee was held at headquarters, Tuesday, December 14. The "old" women members of the committee graciously entertained the new women members and the women of the headquarters group at luncheon when all had a chance to get acquainted. The same day the executive committee of the International Convention met at the Marquette Hotel in St. Louis and the day following a committee of laymen was in session at headquarters. With visitors coming and going and just being glimpsed, it seemed we were holding a national convention in miniature.

Hugh S. Calkins, educational director for the home department, has completed and made report on his first trip through the states of Alabama, Louisiana and Mississippi, studying the church, state and private schools in those states, including Southern Christian Institute. This is the first step in the comprehensive survey which he is to make of our Negro schools, out of which will grow recommendations on our future policy of Negro education.

About January 1, Ben E. Watson, superintendent of our Oriental work on the Pacific Coast, moved his headquarters from Los Angeles to Berkeley. The purpose of this change is to give opportunity for Mr. Watson to have closer contact with the students in Berkeley.

Miss Margaret McCollom who has been in the work at Broadway Church, Cleveland, for three and one-half years, has resigned, effective December 31. She has accepted the work of pastoral assistant at the West Boulevard Church, Cleveland. Miss Edith Eberle, formerly of the Philippine Islands, has been called for the work at Broadway.

Miss Cloma Houston who has been in the immigrant work at Wilkes Barre, Pennsylvania has resigned, effective December 15. She has accepted work as religious education director at Tacoma, Washington.

The boys' hall at the Mexican Christian Institute, San Antonio, was completed in January. Dedication of the building is planned for January 16.

A communication from Dr. A. J. Bowen, president of Nanking University, states that the new enrollment in the college department is 587 students. Two hundred more students applied than were admitted. Registration in all departments will bring the attendance up to about 1,279. This in the face of disturbed conditions in the Yangtse Valley is very encouraging.

Indications from a number of the mission fields are to the effect that the missionaries are having increasing difficulty in living on their salaries. The workers have been patient and uncomplaining but many of them are facing a well-nigh impossible situation financially. Conditions are especially critical in South America, Africa, Japan and India. There is also very great need of increasing the stipends of native workers in several of the fields. Although it seems impossible to relieve this situation just now, it is the conviction of the foreign department that these needs should have first claim in connection with any possible increase in funds for foreign missions in the near future.

As it is necessary for Alexander Paul, oriental secretary, to remain home for a time, he has been asked to take the missionary candidate work in addition to help he is giving in correspondence with the oriental fields and in foreign survey matters. Mr. Paul is planning visits to all of our colleges, as well as theological seminaries and universities where our students are, in order to confer with candidates and present the new situation in mission fields today.

Recently W. C. Macdougall and family and Dr. W. M. Hardy and family have returned from the fields of India and Tibet, respectively. Both families are facing the problem of the education of several maturing children. They do not feel that they can return to the fields at present and leave the children in America, so each family is planning to spend several years in this country before returning to the field. Mr. and Mrs. Herbert Fillmore and Mr. and Mrs. Ray Six of China are home on their first furlough. Both of these men had rather technical training and went out expecting to do a certain type of educational work. Because of changed conditions in China, it has not seemed wise to continue this kind of school work and Mr. and Mrs. Fillmore and Mr. and Mrs. Six will not return. Both men are taking short courses in school to prepare them for work here.

Miss Anna Clarke, in connection with her vacation, necessarily deferred from last summer, is in California where she is visiting for the first time many circles and triangles of that state. She set up and administered California's first state "Meet" of circles and triangles held December 30 and 31.

The treasurer's report indicates that there has been an increase of $19,159.04 in general fund receipts for the first five months of the present missionary year over the corresponding months last year. The churches, Sunday schools and Christian Endeavor societies continue to show a slight decrease. The woman's societies show a large increase, while the circles, triangles and children's organizations show a slight increase. Individuals show an increase both in the number of contributions and in the amount contributed. There has been an increase of thirty-one in the number of contributing churches.

The field department has completed the one day conventions in the southeast. These conventions were uniformly well attended and of the same high order as those held earlier in the year. The conventions held this year were the most effective we have yet held. Many churches are asking that one day conventions be held in their church next year.

On Sunday, December 5, Women's Day speakers were provided for seventy-nine churches and December 12, speakers were provided for fifty-five additional churches. Some churches observed Woman's Day earlier, and some later, so that the total number of churches served was 188. So far as our records show this is the largest number of churches ever cared for on Woman's Day.

Interest in the "patent sides" is on the increase. Last month the publicity department sent out 104,500 "patent sides." This is one of the most effective avenues of publicity so far devised in our brotherhood. Missionary information is printed on the inside of the "patent sides" and on the outside the local church prints its own news. These bulletins are distributed to the families of the church from Sunday to Sunday. Where churches print their own bulletins just one copy is sent for use as a clip sheet, the churches using part or all of the information contained therein.

The Japanese leaders and missionaries have recently held their annual convention. In this meeting evangelism was the outstanding note. The Japanese themselves organized a strong committee on evangelism with two of their own representatives from each station. They propose to inaugurate a strong advance movement in evangelistic effort and raise the money among themselves for this work. This forward movement of the Japanese has greatly encouraged the missionaries.

Appreciation of Indian Work

White Swan Christian Mission. New building at left being erected with Golden Jubilee funds

FROM E. E. Francis, superintendent White Swan Christian Mission, Yakima, Washington, comes the following letter written by Major E. W. Estep, superintendent of the Yakima Indian Agency, Department of the Interior:

"I am very much pleased to learn of the progress being made in the work on your new boys' building. I trust there will be nothing come up to prevent its completion and occupancy at the time now set.

"I want you to know how very much we appreciate your work with the children of this reservation. I wish it were possible for you to care for at least as many again as your capacity, and if you had the room and means to care for 150 I believe you would find no difficulty in filling your buildings to capacity. We have all in Tulalip they can take, and Chemawa is so near full they name the conditions under which they will accept further pupils. Many are in public schools, you have fifty, and yet there are probably more than 100 who are not in school at all. Seemingly a goodly number of these have reasonably good excuses for not being in attendance—not properly clothed, no fixed home, too far from a school, too young to go alone to the school nearest to them. In one instance a girl nine years of age lives six miles from the nearest school and is the only child in her neighborhood. We haven't the heart to force the issue in this case, though she should be in school of course. No doubt you are familiar with other similar cases.

"It really does not seem right for us to expect your people to undertake such heavy responsibility for our children, but they are here and must have some education and training or be handicapped for the future, and under present conditions we do not have facilities to furnish the care and attention. As you know a goodly number of our young people are going wrong each year because we do not have the means of handling them as their best good demands. I want you to know we deeply appreciate the work you are doing with the fifty children you have. We wish that it was 100 instead of fifty."

Food and fun provided by a hunting expedition at White Swan

It Seems Like Real Living

By CLARENCE F. McCALL

WE ARRIVED in Akita from furlough September 20, coming back for our third term. Misses Trout and Lehman and a big company of the church people, whom we had left just fifteen months before, were there to welcome us. It did seem like real living. We found a lot of changes and improvements even in that short time. Japan is changing as fast or faster than America. We found a new pastor installed in the church. He is a bright, strong young fellow that any church in the world would be proud to have. We thank God for him. He is bringing his bride home this week and next Sunday she and the returning missionaries will be welcomed by the church. He baptized a fine young woman the first Sunday we were here.

Welcome meetings, unpacking and getting settled, and a trip to Tokyo to attend the annual meeting, have kept us busy. I have ordered a new supply of Bibles, hymnals and Christian books for my book room which got badly run down while at home. My new stereopticon is a beauty and I am using it out at our port, Tsuchizaki, tomorrow night for the first time in Japan. The slides are wonderful.

We spent two days in Kobe in the home of the Erskines, members of our own mission. They gave us a royal welcome. Their home is in a suburb and the neighbors' houses are quite close. One of them asked the maid what kind of a celebration we were having that we should remain at the table and talk so long. They suspected a wedding. The maid explained that we were friends returned from a long journey. We left our lad, Field, there in Canadian Academy.

The largest group on board our ship coming across the Pacific was the missionary group; one passenger got my number at once and asked me to speak on the following Sunday. There had evidently been few clergymen on board since the ship left New York for no service had been held. The first officer said they were taking three hundred barrels of rum to Shanghai. That should be enough for one ship to do in counteracting the influence of the missionaries in that city. Bootleg liquor seemed to be available for those who wished it. I did not become familiar with the method employed but I do know that the stuff was at hand. Besides these two crowds there were some fine men and women going out as business people, university teachers and travelers.

A Forward Look

By Ruth Leslie

THE literary society of the normal school of Colegio Morelos has recently received a gift of twenty-eight classics from the subsecretary of the Federal Department of Education. These books are very well bound and include such authors as Homer, Euripides, Plato, Goethe, Rolland, Tolstoi, Tagore, Esquilo and Rivera. There are also two copies of the Gospels. The Department of Education is also sending this same collection of books to all the federal schools of the Republic in order to stimulate good reading. It is encouraging indeed that they include the Gospels in the collection.

This gift came as one of the results of the interview which Miss Lela Taylor and I had with Moises Saenz, subsecretary of Education. Mr. Saenz is a graduate of Columbia University and a man of high culture. He is an evangelical and has had a part in raising the educational standards of Mexico. He received us in his richly furnished office, which is located in the Department of Education Building, a monument in itself to Mexican culture and art. With true Mexican courtesy and with deep sincerity he banished the formality which often marks such interviews. He expressed a great interest in the educational program of our Mission and assured us of the moral support of the Federal Department of Education, urging that we incorporate our schools in the Federal School System. We came away feeling that with such a man as Mr. Saenz directing the educational program the future advance of Mexico is assured.

Seventeen Days in Congo

By LEWIS A. HURT

ABOUT two hundred miles on a crooked river in five days does not seem like very fast traveling compared with the New York Limited, but it is the best we can do here. The last of August I went up the Momboyo River to Monkoto on our steamer, the Missouri, in order to meet with a number of our evangelists. We left here on Monday morning and reached our final destination the following Saturday morning. Two stops were made before reaching there to meet a few evangelists and baptize their converts.

Our first stop was Losako, where we found nine evangelists with a number of converts. We reached the beach about three o'clock and from there walked about twenty minutes to the home of the evangelist. That evening we went to the river and baptized thirty, then returned to the village and observed communion. In the evening we showed some stereopticon pictures; scenes from the life of Christ. As one old woman had failed to be baptized with the others she was taken to the river and buried in baptism at ten o'clock that night. Early the next morning we started on and our next stop to meet with our evangelists was at Waka. Here we found only four waiting for us. The chief of the village is very favorable toward our work, so we went to his home, about thirty minutes walk from the river, and met with the evangelists and their converts. A little after four that afternoon we started back to the beach, where we baptized fifty-seven and had communion.

Leaving Waka we steamed on up river, stopping at Iyete and Wafania only long enough to speak to the evangelists and tell them about when to expect us back, arriving at Monkoto Saturday morning, where we remained until the following Tuesday. Sunday morning we baptized sixty-four and then assembled for our morning worship. The writer preached the sermon after which we had communion. We have here a new little native-built church house which was packed with people that morning, and many stood without at the doors and windows. That evening after a sermon by Ibola, one of our Lotumbe preachers, who was with me on the trip, we showed our pictures to a large and noisy crowd. Monday morning we began receiving the offerings from the village churches and then paid the evangelists for six months' work. This completed our work, so early Tuesday morning we started back down river and at noon reached Wafania, where we remained until Saturday. Here we baptized twenty-nine. This is perhaps the largest outpost in the Lotumbe district. We have here a good house for the missionaries, a large native church building and a good house for the native evangelist. Saturday noon in a downpour of rain we departed for Iyete, where we arrived just at dark that night. Sunday morning we baptized thirty-three and then had morning worship. The writer again preached and communion followed the sermon. The evangelists that we had seen at Losako came to Wafania and those from Waka were at Iyete where we received the gifts from their churches or villages.

Early Tuesday we started home and reached here the next morning, about ten o'clock. We had been away seventeen days, met with about one hundred evangelists, baptized 213 folk, received more than 6,000 francs as gifts from the churches and our medicine boys treated over 500 sick.

A Wonderful Work

By LILLIAN ABBOTT

THE most interesting days of the whole summer were the two I spent in Pyengyang, Korea, where the most wonderful Christian work in all the Orient has been done. Here, in a city of 100,000, are 10,000 Christians, and as you go along the streets on Sunday, you see shop after shop closed for the day, while all the churches are crowded. The Sunday we were there was one of the hottest of the season, so the missionaries told us. Yet in one Sunday school 1,100 were present, while more than 1,200 were in another. So many come to this teaching service that they have to come in relays, the children for the first hour, then the mothers, and last of all the men. They all dress in white, and it is really white or natural color, not dirty. The married women have a white headdress, too. Perhaps you can imagine the purity and beauty of such a white-robed audience of 500 people all sitting close together on the floor. I shall never, never forget the impression it made on me. We had arrived late Saturday afternoon, but not too late for a drive around the city. Everywhere in Korea we found good roads—at least they were good when they were not washed away by the floods, of which there were many last summer. Up on one of the high cliffs we found a tablet in honor of the Christians who were thrown down into the river about sixty years ago when the officials—I suppose it was the officials—determined to be through with Christianity. Below each name on the tablet is written the age. The oldest was a hundred ten, and the youngest ten. Just think of a little child of ten giving his life for Jesus Christ! Doesn't it thrill you through and through? No wonder such a wonderful work has been done in this city.

Everything is starting off well in the University of Nanking. We have an enrollment of over 550, more than ever before. I wish that I could do more evangelistic work among the students. That is the only thing which prevents me from being perfectly happy in the university.

Nanking, China.

American Bible Society

REPRESENTATIVES of eighteen of the leading denominations in the United States of the Advisory Council of the American Bible Society, met at the society's headquarters Bible House, Astor Place, New York City, December 1, for the purpose of conferring with the officers and the budget committee concerning the society's financial program for the coming year.

The askings for 1927 amounted to $1,202,243. The estimated income amounts to $1,087,000. After careful consideration the findings committee recommended to the budget committee or the board of managers that the appropriations for the year 1927 should be kept within the estimated income. This means that the workers in the home and foreign agencies will receive $115,243 less than they estimate to be necessary to carry on their work. They will have to adhere to the budget.

Many expressions of appreciation for the society's care in managing its finances were given. The council was unanimous in its appreciation of the work of the society and in its desire to see the churches contribute more largely to the support of its work.

The American Bible Society is the only national and world-wide Bible producing and distributing society located in America. It is the recognized agency of American churches for the work of translating, producing and distributing the Scriptures for missionary purposes.

Day of Prayer for Missions

World Pilgrimage of Prayer

March 4, 1927

AS WE approach the annual Day of Prayer for Missions one cannot but be thrilled with anticipation, for this year for the first time the Christian women and girls of all lands are uniting in prayer for the work of Christ all around the world.

It will be literally true on March 4 that "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." As the earth begins her journey around the sun on that day, groups of women and girls, and men, too, in Japan, Korea and China and all the Orient will be wending their way to the trysting place. North and South America will follow, also the Islands and Europe, Africa and Asia, until the world shall be encircled with a garment of praise and prayer.

Special programs are now ready, entitled "Pray Ye Therefore," price 2 cents each, $1.75 per hundred. Suggestions for leaders are free and will be sent with each order for programs. A Retreat, "Toward Power in Service," may be used either as a service for leaders or with the whole group preceding the program of prayer. Its price is 10 cents each. Not more than two copies are needed for the service. "A Call to Prayer" has been printed on a small card which also includes a Cycle of Prayer to be used daily until March 4.

Little Women and How They Grow

By MARGARET LOYD

LOUISE ALCOTT, could she have been with me, would have found inspiration for a story more charming, more amusing and more dramatic than the treasured *Little Women* we have loved so well.

The family which I visited had eighty-three girls instead of four. Eighty-three lives with hopes, fears and joys like those of Amy, Meg and Jo. Their ages ranged from nursery to college.

And what fun they were having!

True, they lived in an institution and many of us who judge life in an institution from Mary Pickford's version—shudder to think of such a fate. Actually, my family was jolly.

Just think, eighty-two other little girls from whom to choose your playmates. Real babies to care for and play with. And real closets to scrub and real beds to make.

My little friends lived in the Christian Orphans' Home, 2951 North Euclid Avenue, St. Louis. On the day I visited there—Armistice Day—it resembled a busy beehive. Happy little faces in the playroom. Some carrying bundles of dresses to the attic and returning with other bundles, others being fitted with long-sleeved ginghams for the winter. Little girls dusting, others making beds, some scrubbing, and everywhere spotless cleanliness.

What splendid little mothers these girls will make. Beds smooth and pillows without a wrinkle. Floors clean. Air fresh. Tidiness you and I might envy.

Each little locker held dresses hung properly, hats and coats in the right place. Here and there an open locker door testified that, for a few, eagerness to be finished had made them careless.

Everyone works willingly and everyone has a task to do. The children of Christian Orphans' Home are learning the lesson of responsibility by performance. Ranging from fifteen minutes to two hours, every child serves according to her age and ability. What she does is credited to her and she is graded upon her work. And they like working with real things, when many little girls are learning to do these things only in make-believe.

The family at the Christian Orphans' Home is a large one—seventy-five boys and eighty-three girls—and the mother who is helping them to a sturdy manhood and womanhood is Mrs. Bettie Brown, a gentle and understanding woman who personifies motherliness in type and manner.

From all walks of life they come! From the mountains of Missouri and Tennessee, from the crowded rooms of the city, and from middle class homes that, denied a breadwinner, cannot continue. And here at the Christian Orphans' Home they find a new home that offers great opportunity for getting the right grip on life.

In the nursery, little voices coo and whimper. Little Edward, eight-months-old, smiled up at us from big blue eyes. "Edward could have been adopted many times, but he has a devoted mother who loves him and works here, near him," said my guide.

Then Richard jumps into a little rocking rooster-chair and sings "Shoo-fly," a nursery ditty that teaches a nursery lesson in health. Little curly-headed girls and boys toddle about in the sunshine that streams through the wide windows.

In the playroom, little five to eleven-year-olds are having a happy time. Little Hazel—the child who has not smiled in the three weeks she has been at the home—blocks the doorway. In her arms is a little doll which she soberly observes, paying no heed to the playmates about her. Try as I would, Hazel would not smile for me. My efforts at friendliness met with whimpers that another little girl translated as, "she wants her sister." Her sister was in the hospital adjoining, and Hazel refused to smile. Not so Mary Eleanor. Auburn-haired, hazel-eyed, she has a generous mouth that quickens into a smile and she comes forward eagerly to say, "How do." On the walls are pictures of Red Riding Hood, the Three Bears and others. Mary Eleanor crowds closer to tell me the story of the three bears. Invited to sing, the children join together in a health song that teaches the lesson of clean teeth and clean bodies. A large swing, blocks, dolls—some without hair, some with dented faces, but all loved by adoring mothers—are exhibited to me. How lovely to have so many playmates!

The dormitory of the high school girls reveals a lovely large bedroom providing a study table and chair for every girl and adjoining, a library cozily appointed where together they may find refreshment in spirit with music and books.

How they grow! Twenty years Mrs. Brown has mothered these children. And today some of her first babies are out in the world proving that the lessons in citizenship learned at the Christian Orphans' Home were sound.

Mrs. Brown teaches her children the lesson of service. As the little girls work the boys work too, raking leaves, scrubbing, cleaning, making beds. Everybody helps and everything is tidy. The boys have baseballs, swings, chutes and sand piles. And a band. A drum corps is taught a lesson every week by a supervisor who has learned to drum that she may teach them.

Individuality is developed at Christian Orphans' Home. The children go to the public schools and come home to a pleasant home. Without it, they might not only be unable to attend school but would suffer abuse.

Christian Orphans' Home is ruled with kindly gesture. Environment in fact and spirit emanates the influence of culture and the good things of life. Shelter is given little minds and bodies from the problems of living until little shoulders have grown to take on responsibility.

There is little sickness at Christian Orphans' Home. First, because this preservation of individuality through giving each child his own belongings and permitting no interchange of clothing, bedding or towels prevents the spread of sickness. Secondly, because a health diet which Mrs. Brown originated twenty years ago is continued. Every day a balanced meal is served and little tots are taught to eat what is set before them.

Christian Orphans' Home cares not only for the orphan but mothers who through unfortunate circumstances are compelled to seek help, bring their babies to this Home and work here near them for their keep.

Gracious service to the less fortunate is building strong bodies and healthy minds in the little men and women who will make this world a better place in which to live in the tomorrow.

Mrs. George W. Moore

Another Pioneer Gone

DOWNEY Avenue Church, Indianapolis, Indiana, suffered a loss recently in the death of Mrs. George W. Moore. While she has been a member of that church only since 1902, she became a member of an auxiliary to the Christian Woman's Board of Missions on the Monday after the national organization was effected on Thursday, October 21, 1874. She paid her first annual dues on that day and contributed regularly thereafter until her death.

In May, 1883, Mrs. Moore was one of the prime movers in starting the infant publication, *The Missionary Tidings*. Messages had been sent out by leaflets and letters up to that time. When the "Tidings" was first published the subscription price was twenty-five cents a year. There was doubt about its ability to pay for itself, so to assure its publication Mrs. Moore offered to pay the deficit, if there should be such at the close of the year. This was unnecessary as the magazine more than cleared expenses.

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Mrs. Louise Kelly

Feb. 6: The Practice of Christian Stewardship

The Man and His Money

Some years ago a physician with a lucrative practice, belonging to one of our wealthy churches, was asked to prepare a paper on the stewardship of money, to be read at the following weekly prayer meeting. Taking his Bible he began a careful study of the subject. He was surprised to learn that both under the Jewish and Christian dispensations the tithe was recognized as the basic standard of payment to God. Gifts and freewill offerings were brought as expressions of praise and worship.

The paper was so ably and logically written that it was ordered to be printed and was distributed freely among the members. It wrought a revolution both financially and spiritually in that church. The pastor was paid promptly in advance every Monday morning. At the end of a year the doctor came to the pastor saying he had one thousand dollars in the Lord's treasury in payment of the tithe of his income for that year.

Feb. 13: Making Our Homes Christian

A Modern Mother

A wealthy New York lady got a "jolt" as she confesses: "One day my little daughter, Constance, came to my room as I was hurriedly dressing to drive to a director's meeting. The child held a new game in her hand. 'Oh, Mamma,' she cried eagerly, 'this is the loveliest game; do try it with me.' 'Nonsense, Connie, you know I cannot,' I replied sharply: 'This is Board day at the hospital and I am late now.' Standing in front of the mirror I saw how her face fell and the light died out of it. 'I wish,' she said wistfully, 'you would sometimes have a day with me, Mamma.' The child's speech went through me like a knife. I had never received so stinging a rebuke. My drive to the hospital that day was full of serious introspection and Connie has had her Saturdays with me ever since."—*The Illustrator.*

A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds
That stand a thousand years.

—*Nixon Waterman.*

Feb. 20: Serving In and Through the Church

In the Yukon Valley in Alaska a missionary to the Indians lay dying. Someone must take his place and carry on the work but who would it be? There was only one Indian lad with him, who had not known or cared much about the missionary's work. "Amos," the missionary said, "I am about to leave you, but I want to give you this book, God's word, and I want you to read it. I want you to teach it to your people." After Amos had buried his friend he sat down to read the book. Then he went back to the missionary settlement and asked to be taught, and now he is carrying on the older missionary's work.—*Selected.*

Feb. 27: Making the Community Christian

Khama, who succeeded his wicked father Sekhome as king of Bechuanaland, had become a follower of Jesus years before. Three months after coming into the kingship Khama called together twenty-one of the white traders and formally announced his law prohibiting strong drink. White offenders against the new law were driven from the country with the words, "I am trying to lead my people according to the Word of God which we have received from you white people, and you show us an example of wickedness."

In the same connection, Khama attacked the whole gamut of pagan abuses, witchcraft, slavery, polygamy, degrading customs. Several times he had civil war on his hands. He overcame the rebellious, but always spared and forgave the rebels. Khama's life of ninety useful years ended in 1922.

The Life of Khama, the Great African Chief, published by Doran is a most fascinating story.—*Adult Leader.*

Material and Spiritual Changes in Japan

By ROSE T. ARMBRUSTER

IT IS almost eight weeks since I landed after three years in America and I already feel at home, though it is a changed Japan to which I have returned—changed not only in appearance, but also in spirit. The material changes are seen at once. Instead of narrow, winding streets, unpaved and with no sidewalks, in the large cities (and Osaka is largest of all), one finds many wide, well-paved streets, sidewalks in many places, crowded street cars, suburban and interurban electric trains, and everywhere the ubiquitous taxi. I doubt if I have seen a dozen jinrikishas in use since I reached Osaka. Everywhere houses are being torn down preparatory to widening more streets and putting in more tracks for electric cars. Huge reenforced concrete buildings (they have been found to be most resistant to earthquakes), housing business and professional offices or department stores, all of these stores filled with Japanese luxuries as well as necessities, with imported goods much in evidence, their dining rooms serving foreign as well as Japanese food, and filled with people buying all sorts of things.

Many of the younger folk wear foreign clothes, while the great majority of business and professional men are as tastefully dressed as any prosperous American business man. School girls in American style clothes and bobbed hair are much in evidence, though I have seen no Japanese woman over twenty years of age with her hair cut. However, quite a number of the missionary and American business women here have bobbed their hair, irrespective of age.

Many Japanese of means live in magnificent American style houses, while more and more the missionary is living in a modest Japanese house. With increased facilities for rapid transportation, both Japanese and foreigners are moving out into the suburbs away from the congested portions of the city, a loss on the part of the missionary so far as making contacts with the people is concerned, though some live in small towns and wield a wide influence there.

But the factory workers are still calling for help through social service, and factory owners are awakening to their responsibility to provide for the welfare of their employees, and here is found a tremendous opportunity to bring the message not only to the workers but to their employers as well.

But the greatest change is in the people themselves. Japan has been brought into closer contact with the West. Hundreds, I am tempted to say thousands, of Japanese are going abroad yearly, and each one influences a circle on his return, bringing a larger knowledge of the West, not only of the things of which we westerners are proud, but also of the things whose contemplation should humble us. Hence the Orient no longer keeps the westerner in a special niche, thinking him a partly superior being, but considers him simply a human being as he himself is, and treats him as such. Then there are some Japanese who have come to look down on the foreigner, to feel that there is nothing a foreigner can do that cannot be done as well if not much better by a Japanese. But there are also the clear-thinking Japanese who desire perfect cooperation with the foreigner, not only in religious work, but in education, business and international relations.

Those Japanese who have had intimate relations with a high type of westerner still keep their deep feeling of friendship for such, and that deep feeling of friendship which binds us together is one of the great joys in working here among and with them, as equal partners in a great enterprise.

Japan is ready for a great forward evangelistic movement. May the whole Christian body at home join with the Japanese Christians and missionaries to make such a movement possible and bring it forward to a successful issue. With Him all things are possible if we are only willing to be used.

Osaka, Japan.

Wanderland-Wonderland

A HERO OF OLD JAPAN

by LUCY KING DEMOSS

THE children had made Aunt Elinor a member of their Club of Friendly Feeling, because she had something to do with a newspaper and had a chance to meet people from all parts of the world. Newspapers, the children said, are just every-day letters that pass between people, telling the interesting and exciting things that happen to themselves and their neighbors. Aunt Elinor had been invited to speak at the Woman's Club about Abraham Lincoln, on his birthday in February, and she was to spend the night at the children's home. It was Maggie's afternoon for pleasure and eight-year-old Jean was helping her mother with the dishes.

"I hate dishes!" she said, as she came into the dining room with some cups that belonged in the best china closet, carrying them very carefully in her small hands.

"M-m-m?" said Elinor, going to her shining black bag and taking something from it. "That isn't how Sontoku felt about dishes."

"Son—*who?*" said Jean, while Don and Ted came running in from the living room to see what was going on.

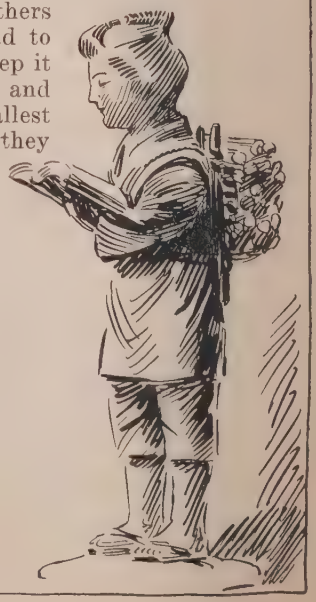
"Son-to-ku Ni-no-mi-ya. The people of Japan remember him just as we remember Washington and Lincoln in their birthday month. Sontoku lived many years ago and was a wise and good man. He said one day, 'Washing dishes is not to be done just so they may be used again. It is also a way of saying "thank you" for the kindness they have shown in serving you.' "

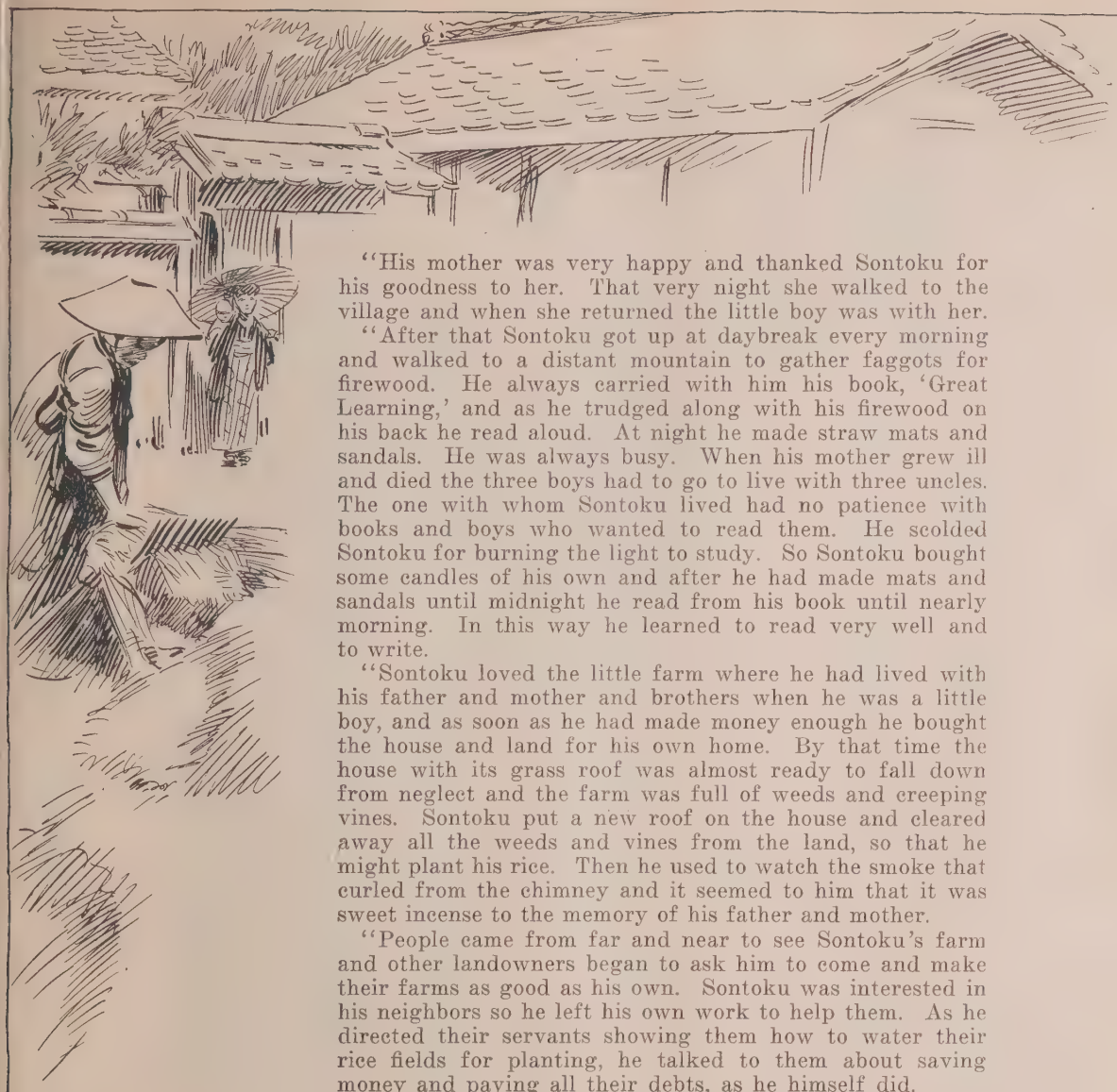
"Of all things!" said Jean, looking down at the dainty cups in her hand, and the boys laughed at her and said to Aunt Elinor, "Tell us some more about him."

Aunt Elinor held up a little bronze statue.

"This is Sontoku when he was a boy. His father was a farmer and very poor. There were three sons in the family and Sontoku was the oldest. He was just a small boy when his father died, but he was the kind of boy that mothers can depend upon even when they are little. They had to sell the farm, because there wasn't enough money to keep it up. Indeed, there was very little money for anything and the mother thought it would be best to send the smallest boy to live with an uncle in the next village, until they could care for him properly. But one morning Sontoku noticed that his mother's pillow was wet and he knew she had been crying for her little boy.

" 'Mother,' he said to her, 'I am going to begin tomorrow to carry firewood from the mountain and sell it, so that little brother can come home to live.'





"His mother was very happy and thanked Sontoku for his goodness to her. That very night she walked to the village and when she returned the little boy was with her.

"After that Sontoku got up at daybreak every morning and walked to a distant mountain to gather faggots for firewood. He always carried with him his book, 'Great Learning,' and as he trudged along with his firewood on his back he read aloud. At night he made straw mats and sandals. He was always busy. When his mother grew ill and died the three boys had to go to live with three uncles. The one with whom Sontoku lived had no patience with books and boys who wanted to read them. He scolded Sontoku for burning the light to study. So Sontoku bought some candles of his own and after he had made mats and sandals until midnight he read from his book until nearly morning. In this way he learned to read very well and to write.

"Sontoku loved the little farm where he had lived with his father and mother and brothers when he was a little boy, and as soon as he had made money enough he bought the house and land for his own home. By that time the house with its grass roof was almost ready to fall down from neglect and the farm was full of weeds and creeping vines. Sontoku put a new roof on the house and cleared away all the weeds and vines from the land, so that he might plant his rice. Then he used to watch the smoke that curled from the chimney and it seemed to him that it was sweet incense to the memory of his father and mother.

"People came from far and near to see Sontoku's farm and other landowners began to ask him to come and make their farms as good as his own. Sontoku was interested in his neighbors so he left his own work to help them. As he directed their servants showing them how to water their rice fields for planting, he talked to them about saving money and paying all their debts, as he himself did.

" 'Be honest, be kind to the poor, always pay your debts and never borrow when you know you cannot pay back,' he would say, 'and always love one another and be on the watch to follow the right path and to do good.'

"Sontoku had many friends while he lived, and to this day the people of Japan love to talk about him. He was wise and kind and everybody respected and honored him."

"I like him, too," said Jean, looking at the little statue.

"I shall tell the story about Sontoku for Washington's Birthday," said Ted. "We are to have hero stories and I think Sontoku was a real hero."

Sectarian Shackles

(*Continued from page* 19.)

recall the man's name. If I ever really knew it I think it was immediately lost to me in the exciting changes that followed. I only remember that from the conversation of my elders I understood it to be a signal honor and triumph to be able to hear such a man in a rural district.

I believe it is neither prejudice nor exaggeration to say that the leaders among the pioneer preachers of the Christian church compared favorably with the ministry of any other denomination of their day in the Middle West, and that, in common with others, they merit from us of a later generation an esteem not always accorded them in recent literature. Both on the stage and in fiction the preacher of that day is almost invariably a caricature held up for our entertainment. There *were* preachers that were grotesque and ridiculous, no doubt, but it is unthinkable that they were the prevailing type, for such leaders could never have produced the great effective denominations of the Middle West today. When I speak in praise of our own early-day ministry, I am not trusting to my childish impressions alone, but to the maturer judgment of later years, based upon facts and results. They were often of the stalwart, rugged manhood, both mentally and physically, which is produced by a new soil, in new surroundings, inspired by new vision. They accepted appointment to the ministry not from motives of personal ambition, not as a means of livelihood or as a profession, but from deep conviction and a burning desire to publish abroad the truth as they saw it.

To natural ability and such education as the locality afforded in the middle decades of the nineteenth century, these pioneer preachers added a familiarity with the Bible such as any minister of the gospel might covet. They, of course, had no inkling of the type of information concerning the Scriptures that modern reverent and constructive scholarship has discovered to us, but their knowledge of the Book *from within* was something almost uncanny, and they were at home among its books and pages much as men are at home in the bypaths of an ancestral domain. This intelligent familiarity with the Bible gave them a dignity, a devotion and a power that thrilled their hearers and moved them to action, insuring an allegiance that could not be shaken. These leaders were seldom content with pastorates in established congregations, but held themselves free to go hither and thither wherever there were people to be reached. Like the Methodist circuit rider, they threaded their way on horseback through mountain passes, swam rivers and traversed great stretches of unclaimed prairies to reach outposts of pioneer settlers with their proclamation of the truth.

Such a man, I know, my father and mother congratulated themselves on having heard on the day of "our" basket meeting. Nor were they alone in their estimate of his power, for I remember yet the interested attention and the enthusiasm of the large audience which vastly overflowed the house, crowded near the door and windows and lingered about the church as far out as the tones of the preacher's voice could be heard.

Others, coming late or not particularly interested in the service, sat under the trees in the pasture waiting for the close of the meeting and the arrival of the dinner hour.

And such praise in song as not only ascended to heaven, but also rang out across the meadow and echoed through the woods of our pasture that day! At times during the late war, as we played at community singing and fancied we were doing "something new under the sun," I smiled as I remembered the singing of that morning. Any other community singing I have ever heard is a mere pretense by the side of the old-fashioned Missouri singing schools of my childhood. About every two weeks in each school district a singing school was held at night in the church or schoolhouse. It was a part of our "educational system" as well as a social function, and everybody—young and old—attended. Most of us learned to "sing by note," appropriate voices taking the parts in a harmonious blending that was truly inspiring. The singing teacher was often the teacher of the district school, though there were "professionals" who went from one to another of the night gatherings and they received a small fee for their services.

When leaders and best voices were assembled from various districts, as they were on the Sunday of our memorable basket meeting, the result was thrilling. Of course my memory may have been quickened by later reminiscences of my parents, but it seems to me I have personal recollection of the magnificent ecstasy and volume with which the people sang "All Hail the Power of Jesus' Name" that day, and it always speaks to me of the sincerity and grandeur with which religion was invested in my childish mind.

When I came out from the service that morning, I saw my Uncle Billy sitting on a stump a few feet from a window of the church, his head bent down and his eyes upon the ground, evidently absorbed in thought. He didn't even notice me as I passed, which was very unusual with him, for he was fond of children and especially kind to his young nieces and nephews. He had been the oldest child in a large family that were all girls except himself. All too soon the family was bereft of husband and father, and my uncle had assumed and filled the place of his father as few sons are willing to do. He even manifested a sort of grandfatherly feeling toward the children of the sisters who had enjoyed his protecting care, and we all loved him devotedly. I have often recalled the picture of him that day and wondered what was the nature of his thought. It must have been difficult and saddening to a man of his type to maintain an absolute unbelief in religion in an environment where every association and influence of his life was adverse to such a mental attitude. For neither his sarcasm and humor, nor his common sense —of which he was boastful—could hide from him the fact that whatever the mistakes and foibles of the Christians of that day might be, there was about most of them the sincerity of *unquestioning* belief that is hard for one man alone to withstand.

The joy of my parents in this demonstration of good will on the part of their neighbors and friends was unbounded and feeling themselves in a sense the hosts of the occasion, they spared no effort to see that all were bountifully provided for and properly entertained. At dinner, many small groups were assembled here and there under the trees, but interest centered in the long stretch of white tablecloths where the Brysons and Primms and Shultzes and others nearest to us by ties of relationship or friendship had joined with us in what would now be called a "coöperative" dinner, or a "pot luck" luncheon. At this table, too, were entertained the preacher of the day and two or three local preachers from one or another of the congregations represented, as well as the Edina visitors.

I have wondered since I have been writing these lines if "Holty" and "the Queen" were not seated with us and if not, why? Yet I have absolutely no recollection of them, even during the dinner hour. I can only remember the group of preachers at the end of the cloth, the abundant supply of food, the merriment and laughter and discussion, and, at the close, the hurried good-by and departure of the preacher who had to be early on his way to reach another distant "appointment" for the evening.

Some of the other people, too, who came from a distance left soon after the dinner was over, but others remained for a second sermon in the afternoon from the impromptu pulpit in the pasture, the hillside forming a perfect amphitheater. In the cool of the evening, after lunching informally off the fragments left from dinner and a generous supply of watermelons father had brought from the bottom field, the remnant of the company dispersed.

I think my parents wondered just a little as they recalled the events of that day when it was all over whether Kirksville had in store for them any life comparable to the simple associations and joys they were leaving behind.

One comment my father made to mother that night struck a nameless fear into my heart.

"Did you notice, Anne, that Walt Townsend was Retta Clark's shadow all day and she scarcely paid any attention to Holt?"

Mother had been too busy to notice, she said, but she hoped there was nothing in father's suggestion.

"It looks serious to me," father insisted. "Walt's young and gay and has a rich father, all of which will influence

(*Continued on page* 62.)

Board of Education and Work of Our Colleges

Board has new address—Debating record high for our colleges—President Lee honored—Atlantic will launch crusade

THE Board of Education has moved into new headquarters in the new Chamber of Commerce Building, Indianapolis, Indiana. This building is one of the finest pieces of architecture to be found in Indianapolis or any other city, for that matter. It is located on Meridian Street just north of Monument Circle, facing University Park, and it is a part of the new scheme of beautification which includes the War Memorial which is to be built at the east end of the park.

All mail intended for the Board or Education should be addressed to 309 Chamber of Commerce Building, Indianapolis, Indiana.

The department of endowments of the Board of Education, which is under charge of H. H. Harmon, has had temporary headquarters at Lincoln, Nebraska, although it has maintained a vital connection with the central office of the Board of Education. Dr. Harmon's department, together with his staff, has moved to Indianapolis and is now occupying the new headquarters in the Chamber of Commerce Building.

The survey of our many colleges, which has been in charge of F. W. Reeves of the survey staff of the Board of Education, is attracting nation-wide attention. Because of the work which has been done through the Board of Education by Dr. Reeves, he was recently invited to speak before the Southern Association of Colleges and Secondary Schools on the subject of "College Standards and Costs." His address was based largely on his findings in the recent college surveys, and it attracted very favorable comment from the leading educators of that association. Dr. Reeves was also invited to head a commission to make a survey of the tax-supported institutions of higher learning of the State of Indiana. This has just been completed and is now coming off the press. Upon the basis of the findings of this survey the Governor of Indiana will make his recommendations for appropriations to the state legislature in behalf of these institutions.

H. O. Pritchard gave an address on the evening of January 6 to the young people of the Central Church, Des Moines, Iowa. There were some 250 young people present. The banquet and conference of religious workers of the state of Iowa, which followed on the 7th, were under the direction of A. Leroy Huff, professor of religious education in the College of the Bible, Drake University.

The second week of January was the date for many important educational meetings. During this week the Council of Church Boards of Education and the Association of American Colleges met. The Council met at the Chicago Beach Hotel, Chicago, January 10-11 inclusive. The Association met at the Congress Hotel, Chicago, from the evening of January 13 to the afternoon of the 15th. A number of the various church boards of education and college associations met in connection with these two national meetings.

The presidents of all our colleges met at the Chicago Beach Hotel, Chicago, January 12-14, when important matters were discussed which have to do with college administration and efficiency matters which concern the administrators chiefly and which cannot well come up for consideration at the annual meeting of the Board of Education.

A signal honor has come to President Edgar D. Lee of Christian College. At the seventh annual meeting of the junior colleges of America recently held at Jackson, Mississippi, he was elected president. About 250 junior colleges, scattered throughout the nation, are members of the organization.

Drake University is establishing a great reputation for producing winning debating teams. Recently the Drake team won a decision over the strong team from Australia representing the University of Sydney. The question was, "Resolved; that Prohibition is desirable and should be retained by the United States." Last year Drake won from a team representing the University of Cambridge, England, and the year before won over the Oxford team. Drake would seem to be "master of three continents."

Speaking of debating, has it occurred to the readers of WORLD CALL, how many of our colleges excel in this branch of intercollegiate contest. It is a fact that at least a half dozen of our colleges stand at the very top in this intellectual exercise. Well, we ought to be good debaters if we are true to Disciple history and practice.

Referring once more to intercollegiate contests, our colleges almost without exception have taken very high rank in their respective athletic associations in football contests this autumn. Some of them have won the championship of their state or region. Now they are repeating in basketball. We have no doubt that in track and baseball this coming springtime they will repeat once more. Many of our future great preachers and prominent church leaders are on these athletic teams. They are demonstrating to the cynics and scoffers that red-blooded men can and do go into the full-time service of Christ and his church. Some of the outstanding stars are men who are preaching each Sunday in addition to carrying a college course and playing on an athletic team.

The Atlantic Christian College Crusade will be formally launched on February 4 at a state-wide meeting. At the present time it appears that the place of this meeting will be Greenville. Beginning January 1, advance men were on the ground surveying the field and arranging the plans and program so that the Crusade will start with a rush immediately following the all-state meeting.

Dean Russell of California Christian College has been granted a sabbatical year by the trustees of that institution, beginning February 1, 1927. Dr. Russell's health has been giving him much concern recently. His physician urges that he take an extended rest. C. C. Chapman, chairman of the Board of Trustees, commenting on the leave of absence says: "Dean Russell loves the college dearly and has given of his time and life unreservedly. But one's health is paramount even to his cherished and beloved college. A year of rest and change will, I trust, restore him his health and give him back his old time vigor, for he has been strong and able to do a tremendous amount of work."

Bethany College, under the leadership of President Goodnight, is constantly improving its standards and standing. F. W. Reeves, who has made a survey of Bethany, pronounces it one of the very best institutions he has had the opportunity to visit and study. It is certainly gratifying to every loyal Disciple to know that the oldest of our colleges—the one founded by A. Campbell—is coming rapidly to the front educationally and is not content to be anything less than the best.

There are 1,150 youths from our church homes at the University of Illinois. This is a powerful argument why every Disciple in Illinois should be deeply interested in the Illinois Disciple Foundation, the purpose of which is to give religious care and instruction to these students. S. E. Fisher and the church to which he ministers are doing remarkable things against great handicaps. The burden does not belong to them alone but to every Christian church in Illinois. A concrete, tangible

THE Christian Board of Publication is chartered as a brotherhood institution, and is so recognized by state and federal governments. Its affairs are administered by a board of thirteen trustees and its earnings can be used only in the interest of the Disciples of Christ.

Mr. R. A. Long's gift of $382,161.21 for the establishment of this institution followed the action of three successive National Conventions, which recommended such a house as an essential factor in the growth of the brotherhood.

A house of this character deserves increasing support. Its only revenue comes from the small profit on its publications. It must, therefore, depend upon the friendship and patronage of its clientele for the business which will provide this revenue. In this respect it is like any business enterprise.

But in no other respect is it like an ordinary business concern. It has no liability for dividends to individuals. The profits on its transactions belong to the brotherhood. These amounts go either into plant improvement for better service or are distributed as dividends to go along with your own missionary and benevolent offerings.

Is it consistent to look on such an institution as simply a business enterprise, on a par with any commercial business, and not justified in expecting any particular consideration? Should it not, as one of the arms of service, be accorded preferential treatment in placing your Church and Sunday school business?

CHRISTIAN BOARD OF PUBLICATION
St. Louis, Missouri

way to assist in this matter is to help make the present Illinois Crusade a glorious success.

Hiram College has one of the finest departments of music to be found in any college. It is headed by Professor Elias A. Breedin who has a genius for interesting people in the fine art of music and of making them enthusiasts for it. The glee clubs, recitals, oratorios, etc., under his direction always attract attention in the musical world. During the current college year Professor Breedin is bringing some of the celebrated artists of America to Hiram for concerts and recitals. The student body gets the privilege of hearing the best.

The new standards of The North Central Association of Colleges and Secondary Schools went into full effect on January 1, 1927. With respect to endowments these new requirements are much higher than formerly. A college now must have a half million endowment for the first two hundred students and an extra fifty thousand for every extra hundred students or fraction thereof above the two hundred. This means that a college with five hundred students must have $650,000 endowment to enter or even stay in the association. It means that a college with a thousand students must have $900,000 endowment and so on. The more students a college enrolls the more endowment it must have. This new ruling is hitting some of our institutions with large enrollments very hard and it may not be surprising although regrettable to see some of them dropped from the roll of standard institutions.

There is one exception to the above requirement as to endowment. Namely a college may count income for current support from the churches in lieu of part of the bona fide endowment. But this income must be shown to be stable over the period of the past five years and it cannot count for more than two-fifths of the necessary income from endowment. But it is this regular income from the budgets and Education Day offerings of the churches which will save the standing of some of our colleges.

Lynchburg College recently made application for admittance into the Southern Association and was able to meet all requirements except the payment of debts and the necessary amount of endowment. When the collection from the present Crusade comes in sufficiently to meet these two items the institution will automatically be admitted to membership in that Association.

A student from Phillips University recently won the Rhodes Scholarship over a large number of applicants from the various colleges of Oklahoma. This speaks well for the young man winning the honor as well as for the institution which prepared him. A number of Phillips students have won very high honors in competitive tests of merit in music, fine arts, oratory and scholarship. Some of these have been nation-wide in their scope. This was particularly true of the violin contest.

On December 27 an important meeting was held at Lawrence, Kansas, to discuss the function and future of the Bible Chair work at state universities. The conference was called and presided over by Robert M. Hopkins of the religious education department of the United Christian Missionary Society. There were present, as guests, members of the State Board of Kansas, members of the Woman's Board of Kansas, members of the national woman's work, members of the promotional department of the United Christian Missionary Society, and members of the Board of Education. It was a meeting splendidly conducted and it seems probable that a unified constructive program of the work at state universities may be the outcome of the meeting, as well as some specific steps in behalf of the Bible Chair at Lawrence.

University School of Religion, Tuscaloosa, Alabama

By O. P. Spiegel

DISCIPLES of Christ in Alabama, Florida, Georgia and Mississippi, have accepted the proposition of the University of Alabama to build on its beautiful campus a Bible college, to receive our students into its academic department on equal terms with Alabama students, to exchange grades or units with us, to permit their students or ours to substitute most liberally units from the Bible college looking toward any academic degree.

About $105,000 of the first minimum goal of $150,000 has been raised and it is believed that the remaining $45,000 will be forthcoming within sixty days. Thus in this far southeastern territory where our brethren and churches are numerically weak and far between, it will be possible to build, equip and endow a Bible college second to none anywhere, for ten per cent of what it would cost to build an all-church Bible college.

Here is a most wonderful opportunity for Disciples of Christ living in this southland to plan for a great future for the church as well as a wonderful opportunity for disciples not living in this territory to do far-reaching missionary and evangelistic work.

In these states we have scores of closed churches for the lack of ministers and we are constantly losing golden opportunities to plant and establish churches in great and growing centers for the reason that we have no young ministers to enter these places. Our older ministers are passing away and we have not a trained generation of young men to take their places and enlarge the work. We believe the establishment of this University School of Religion in connection with this large university that now has nearly three thousand students from thirty-five states will go far toward solving our future problem of ministerial supply.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as as ē in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Ibola—ī bō la.
Iyete—ī yē te.
Khama—Khä ma.
Losako—Lō sä kō.
Lotumbe—Lō tūm be.
Momboyo—Mōm bō yō.
Monkoto—Mōn kō tō.
Wafania—Wä fän ya.
Waka—Wä ka.

China

amah—ä mäh.
Anhwei—Än hwē.
Chang Tso—lin—Jäng sō lĭn.
Chekiang—Chī kī ang.
Chen Yu Ching—Chĕn Yū Chĭng.
Ching Kai-shek—Jĭng Kai Shēk.
Dju—D jū.
Feng Yu-hsiang—Fŭng yu Shī ăng.
Fukien—Fū kĕn.
Kiangsi—Kī äng sī.
Kiangsu—Kī äng sū.
Luchowfu—Lū jō fū.
Nantungchow—Năn tŭng jō.
Shi Kwei Biao—Shī Kwē Bī au.
Sun Chaun-fang—Sūn Jän fŭng.
Sun Yat-sen—Sūn Yät sĕn.
Taku—Tä kū.
Tsai—Ts ai.
Wei-hai-wei—Wē hai wē.
Wu Pei-fu—Wū pī fū.

India

Nagpur—Näg pūr
pan supari—păn sū pä rī

Japan

Akita—ä′ kī tä
Iwakiri—ī wä kī rī
Kobe—Kō be
Ninomiya—Nī nō mī yä
Sontaku—Sŏn tä kū
Tokyo—Tōk yō
Tsuchizaki—Tsū shī zä kī

Latin America

Asuncion—Ä sūn sī ōn′
Colegio Internacional—Cō lē hīo În tĕrnä thēo näl
Parana—Pä′ rä nä

Philippine Islands

Abra—Äb ra
Bangued—Bän guĕd
Ilocos—Ī lō cos
Pablo Bringas—Păb lō Brīn gäs
Palencia—Pä lĕn thīa
Pelagio—Pē läg ī ō
pesos—pē sōs
Peralta—Pĕr ăl tä
Ruperto Ines—Rū pĕr tō Ī nĕs

A Matter of Decades

The sale of gospel portions has been good in the villages where we have taught, and we have sold a few whole New Testaments during the month. Even the village people are beginning to read, but religious education with them is a matter of decades.

You doubtless read a lot about the disintegration of Hinduism; we actually see it going on about us, but it too will be a matter of decades, for there are many still who would stem the tide.

Nine ward Sunday schools were kept going here in Rath during the rainy season.

J. H. BIERMA.

Rath, India.

George William Carter, general secretary of the New York Bible Society, at the 117th anniversary service held recently in St. Thomas' Episcopal Church, Fifth Avenue and Fifty-third Street, read a letter he had received from President Coolidge. The letter follows:

"There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion."

I Offer You $15 a day.

C. E. COMER, President
The Comer Mfg. Co.

Here's a wonderful new household article that has taken the country by storm. It is CED-O-BAG—a moth-proof, dust-proof, damp-proof, dirt-proof, germ-proof storage bag for woolen blankets. It is the greatest, fastest-selling household article on the market for years. Every housewife wants one and buys one on sight. CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small, easily torn, paper bag, or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for 6 to 8 blankets. And yet, with all these distinctive advantages, CED-O-BAGS are priced for a quick sale.

CED-O-BAG Protects Blankets from Moths

There is a chance for you to clean up a lot of money right in your town at once by just taking orders for CED-O-BAGS. W. S. Cooper went out his first day and made a clear profit of $8 in a couple of hours. John Messerole took a half dozen orders in a half-hour and was $6 richer. P. M. Leeper made $42 in his spare time. You can do as well or better.

No Experience Needed

You don't need experience or training. Every home in your own town is a live prospect. All you have to do is show the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once and move on to the next house and take another order. Every one buys. V. M. Beck took seventeen orders in less than six hours and had a clear profit of $17.

How Much Money Do You Want?

We also make CED-O-BAGS for clothing and furs. Would you like to make an extra $100 or $200 a month in your spare time? Would you like to gather a lump sum of $500 or $600 in a couple of months? If you want to get this money, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make $15 a day or more in this easy, pleasant, engaging work: I will show you the way to quick profits — *big profits!* Mail coupon NOW!

C. E. Comer, Pres. The Comer Mfg. Co.
Dept. U-49, Dayton, Ohio

MAIL NOW!

C. E. Comer, The Comer Mfg. Co., Dept. U-49, Dayton, Ohio

Dear Sir: Please send me at once full details of your money-making proposition by which I can make $15 a day in cash. This does not obligate me in any way.

Name _____

Address _____

_____

Sectarian Shackles

(*Continued from page* 58.)

a girl, but he'll never be the man Holt is while he lives."

I didn't exactly understand, but I knew that Retta Clark was "the Queen" and that Walt Townsend was the young man riding beside her and "Holty" when they came to our gate that morning. Somehow, I divined that danger threatened my favorite.

The next afternoon when school was out, Mr. Holt took me, as he had often done before, for a walk along the little stream in our pasture and I noticed he held my hand in a pathetic way that was quite unusual and that he talked little and was not at all interested in flowers and birds and squirrels. I knew, almost, that his mood was connected with what I had heard father say the night before. "Holty" was manifestly unhappy, and I have always been glad I had the sense to walk beside him in sympathetic silence.

I was too young to keep such an impression in mind, but mother told me long after that Retta Clark married Walt Townsend, and then I knew why, for so many years when I visited in Knox County I was greeted by George Holt—bachelor.

In thinking of old times I like to recall incidents like this and the picture of the horseback riders that came past our house with Mr. Holt that morning, because by such recollections I am confirmed in my impression that life on our farms in that day was not the dull, drab, emotionless existence that is the favorite strain of the modern story writer. To me against a glowing background of religion, the life of that period is replete with the loves and joys and sorrows, the successes and failures, the buying and selling and getting gain—or loss—that are the common lot of humanity in every age and every land.

Clods and clowns and Scrooges there were, of course, and in some localities malcontents and desperadoes, but *in the main* the life that we knew on the farm in Knox County was just as full of poetry and romance and joy, if you lived *in* it—a *part* of it—as any other life of which I have ever known or read.

(To be continued.)

Making Christian Service Perpetual

THE First Christian Church of Peru, Indiana, was organized with thirteen charter members by C. M. Fillmore in the year 1893. The very first accession by confession and baptism to the new and then unpopular organization was Mrs. Eliza D. Ingle. To the close of her life in November, 1926, the service of her local church and through it of the entire brotherhood of the Disciples of Christ was first in her thoughts.

Anxious that, although resting from her earth labors, her works might follow her, Mrs. Ingle provided by her will that her piano should be given to her local church and $500 each to the church and the United Christian Missionary Society "for benevolence, old folks and orphans."

Thus has a devoted Christian woman of but ordinary means provided that her works may follow her, and thus shall be continued the work she loved so much.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

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1519 Railroad Avenue So., Seattle

Receipts for Six Months Ending December 31, 1926

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase
Churches	$129,648.51	$ 166.50*	$ 10,728.78	$29,219.92*
Sunday Schools	91,100.95	2,881.34*	1,299.04	1,079.16*
Christian Endeavor Societies	3,288.92	152.26	94.06	60.06
Woman's Missionary Societies	195,423.53	10,316.33	1,651.04	78.98
Circles	12,055.45	1,218.33	183.00	163.00*
Triangles	1,625.63	181.33		10.00*
Children's Organizations	3,002.98	107.07	15.00	14.89
Individuals	17,346.31	349.82	48,972.65	22,190.71
Bequests	7,117.70	5,567.64		1,290.00*
Men and Millions Movement				
Interest (U.C.M.S.)	15,435.49	1,464.03*	20,120.86	3,672.74
Interest (Old Societies)	19,427.70	2,182.78*		
Receipts from Old Societies	19,058.63	16,158.63	84,526.26	32,758.86
Home Missions Institutions			43,753.11	10,460.78*
Benevolent Institutions	19,762.19	2,250.18*	8,284.03	1,990.50
Annuities			41,269.22	11,829.10*
World Call Subscriptions and Advertising			30,221.25	2,796.70*
King's Builders			2,491.10	70.62*
Christian Plea Subscriptions and Advertising			647.77	647.77
Literature			22,258.21	1,274.46*
Miscellaneous	21,942.63	4,121.58	34,447.66	6,556.98
	$556,236.62	$29,228.16	$350,963.04	$ 9,777.75

Board of Education

Churches	$ 31,147.39	$ 2,779.74*	$ 4.50	$ 446.20*
Sunday Schools	272.21	77.39		65.00*
Individuals	758.75	549.00*	100.00	300.00*
Colleges	5,615.66	139.72		
Endowment Crusades	8,909.89	8,909.89		
Miscellaneous	521.57	1,590.07*		
	$ 47,225.47	$ 4,208.19	$ 104.50	$ 811.20*

Association for the Promotion of Christian Unity

Churches	$ 1,289.48
Individuals	12.00
Literature	4.71
	$ 1,306.19

*Decrease

The Missionary Register

Births

Barbara Anne to Mr. and Mrs. L. M. Matson, Jamaica, December 27, 1926.
Harriet Mae to Dr. and Mrs. Roland A. Slater, China, December 18, 1926.

Death

Mrs. F. E. Harnar, Bilaspur, India, December 20, 1926.

The Work Of the Pastors

Perhaps the outstanding thing this fall is the work of the pastors. Li Cho Wu is preaching remarkably fine sermons. He has also made some changes in the order of worship on his own initiative. Pastor Li, at West Church, is doing good work. He has gathered a group of students around him, boys who come from several different high schools. He is very friendly and pleasant to folks who come to church, inviting them back to his office to visit. He has asked me to teach a class of boys in Sunday school, using English, and these boys come from every high school in town except the Normal.

An illustration of the real pleasure of working under Chinese leadership came to me in connection with this class. I had a party for the boys and invited Mr. and Mrs. Li to help entertain. At the close I was thanking them for coming and Mr. Li said that he should thank me. He added that he had no idea I would help him so much with the class.

LILLIAN COLLINS.

Luchowfu, China.

In Selecting a Memorial to a Loved One
what could be a happier, a more fitting thought than a living memorial of Golden-Voiced
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Specialist in Modern Church and Sunday School Buildings
Large Book of Plans, $1.00

Glorious Days in Congenial Company at Modest Expense—Tourist Third Cabin, $170.00 Round-Trip to Europe.
Will I travel with nice people? Will I have a comfortable stateroom and good meals? Will there be plenty of deck space, so that I may have room to exercise in the ocean air, or a place to relax in solid comfort in my deck chair? Will there be social gatherings that will make my voyage live long in pleasant memory? This is what you are probably asking yourself will they furnish for this low price.
To all these questions we answer "yes."
Write for full particulars.
THE CUNARD STEAMSHIP COMPANY, LTD.,
1135 Olive St., St. Louis, Mo.

The Last Page

"A YOUNG man once found a five dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of stars, the smiles of friends, tree blossoms in the spring, the blue of skies, and the entire joy of living."

From Mahatma Gandhi: "The movement against war is sound. I pray for its success. But I cannot help the gnawing fear that the movement will fail if it does not touch the root of all evil—man's greed."

Sir Oliver Lodge has been giving a series of lectures in London on "Science and Human Progress." The final lecture in the series was given on Armistice Day on "Death and the Hereafter," and contained a significant utterance by the great scientist which is worth repeating for the basic truth it contains, aside from what our opinion may be concerning Sir Oliver's views. He said: "I assure you that, to the best of my scientific belief, what I am saying is the truth—that life, at least at the higher level of personality, is a permanent thing that interacts with matter for a time and then leaves it and goes on under other surroundings. . . . We shall change our state, our conditions; but our selves, our own personalities, will not change suddenly. Those we take with us, ready for gradual improvement. . . . We *may* go up; we *may* go down, but we *have* to go on."

In *St. Martin's Review,* London, we read: "Let us be grateful for what the comedians, and all that goes with them, have done. It is really all to the good to laugh internationally. We are all the less likely to want to kill one another."

Silas H. Strawn, chairman of the Chinese Extraterritoriality Conference, recently said of China: "Only three things are certain in China; war, because it is the most profitable industry in China, children, because they are in accordance with Chinese religion, and poverty, which usually follows war and children."

Peggy (who has patiently watched daddy fill in his income tax papers): "Don't you put any kisses at the end of your letters, Daddy?"

A respected citizen of Kennebunk, Maine, has suffered of late from a slipping of the intellect, which has caused much concern among his family and friends. One of the latter, meeting the afflicted man on the street, asked after his health. "You know," he replied, "I've lost my mind. But I don't miss it."

On the ninth of October three years ago, Rudyard Kipling closed a most moving utterance to the students of St. Andrews College, Scotland, of which he was rector, with these words: "And make the counsel of thy heart to stand; for there is none more faithful unto thee than it. For a man's soul is sometimes wont to bring him tidings more than seven watchmen that sit on high on a watch-tower!"

Everybody is reading *Why We Behave Like Human Beings.* In the preface, Dr. Dorsey says, "I suspect religion will be subject to quackery and hypocrisy until humanity itself becomes more humane than human nature, and religion ceases worrying about heaven and hell and devotes itself to making earth a paradise."

A subscriber to a paper once edited by Mark Twain wrote him stating he had found a spider in his paper and wanted to know if it meant good or bad luck.

Mark replied:

"Old Subscriber: Finding a spider in your paper was neither good luck nor bad luck for you. The spider was merely looking over our paper to see which merchant is not advertising, so that he can go to that store, spin his web across the door, and live a life of undisturbed peace afterward."

The Associated Press recently carried this story which will strike a responsive chord in the hearts of all who have been bewildered by the eccentricities of the English language:

Is it "are" or are it "is?"

The Burlington Railroad wants to know. So far it's fifty-fifty.

It all started when the road sought to tell the world through paid advertising space that along its right-of-way "is" or "are" produced two-thirds the oats, more than half the corn, etc., in the United States.

The advertising agency wrote "is" in the copy. The passenger traffic manager changed it to "are," the traffic vice-president changed it back with a caustic remark about the grammar of the passenger department, if any.

So the passenger traffic manager called the University of Chicago into conference. They told him he was right—absolutely. The vice-president asked Northwestern University about it. They said he was right—absolutely.

Harvard said "is"; a lexicographer said "are." Princeton and Yale were asked for a hurry-up answer.

Today both answers came. One said "is," the other said "are."

Soothing the injured feelings of a contributor in whose article an embarrassing typographical error occurred, we would remind him that it wasn't nearly as bad as what happened to Ella Wheeler Wilcox, who once wrote a poem in the grand manner entitled "My Soul Is a Lighthouse Keeper" only to have the domesticated compositor set it up in print as "My Soul is a Light Housekeeper."

Your Ideal:
Love its light,
Hold it high,
Guard its flame,
And strive to follow its gleaming.

There comes a moment in the life of any climber when the height he has attained translates itself into the distance he may have to fall.

Evangeline Booth asks: "Why try to tell the Salvation Army that the parks are crowded with drunken men the same as before prohibition, when we used to gather them in and fight to save them? They are gone. The benches remain, but their occupants are not drunk. Why try to make us believe that the workingmen spend their wages before their families can get money for food, and that they beat their wives and children, as in the old days? It is simply not true."

"Hell is the home of those without aspirations," says Clutton-Brock in his essays on *Literature and Life.*

The story is told that when it came to John Wesley's knowledge that one of his preachers was in needy circumstances, he sent him the following letter: "Dear Tommy: Trust in the Lord and do right. So shalt thou dwell in the land, and verily thou shalt be fed." He enclosed in the letter a five-pound note. When Tommy "returned thanks," Wesley was greatly delighted with his reply. It ran thus: "Reverend and Dear Sir: I have often been struck with the beauty of the passage you quote, and I am bound to say that I have never found such a useful expository note on it before."

At the club a notorious bore approached a man whom he did not know and asked, "Are you married?"

"No," answered the man, in some astonishment.

"That's a pity," said the bore, "I was going to ask you how your wife was."